

CThe Manual of prayers
or the pynker in Englysh &
Laten set out at length, whose con-
tentes the Leader by þ prologue next
after the Maléder shal sone per-
ceave, and there in shal le
þisþy the order of the
whole boke.

20 * 21

To the Philippians. iiiii.
Be not carefull, but to all thynges shewe youre
pracion unto God, in prayer, and supplication,
and geyng of thankes.

James the fyfth.
The prayer of a ryghteous man availeth much,
ye it be feruente.

CSet forth by Ihon by Goddes
grace, & the kynges calling, Wyl-
shoppe of Rochester at the comau-
dement of the ryghte honorable lorde Thomas
Crumwell, lorde Privie Seal, Vicegerent to the
kynges hyghnes.

CJohn by Gods grace Bisshop of Rochester,
vnto the ryght honorable Thomas lord Crumwel,
lorde Privie seale, vicegerent to the kynges hygnes.
Wylsheth and desyreteth grace & peace, and helth in
God the fater, by the holy godis tho-
row our Lorde Jesus Christ.



I thought that the sondry and dyuers sortes
of pymars (my special good lord & synguler
frende) here before set forth as well (in many
thynges) superstitious as derogatiue vnto
the true honoure of God, myght haue enfor-
ced (as dyd in dede) me to haue desyred a syncere correcciō
herein, yet the feruent desyre þ I perceave in your lord-
ship to the true honoure of God, the unite & weale of the
christian comynalte, hath muche more (as the prouerbe
sayeth) set the spurre vnto the hasty rūner & in maner co-
pelled me to shewe soone tokē of my dewe seruice toward
goddes honoure & towardes your fauourable goodnes,
in settynge forth thys rude and simple wōke, as vnto
whom your much & manyfolde fauoure hath cōstrayned
& boude me, nexte vnto almyghty God & my souerayne
lorde þ Kyng, to your prest & assidius seruice al my lyfe
dayes. And for as much as we haue oftyme in experiece
þ a wōke taketh no smal estimaciō w̄ the cōmen people,
both of the auctor & specially of hym vnto whom it is de-
dycated. For this cause haue I this my rude & grosse en-
terprise dedicated vnto your lordshippes name, not by-
cause I thought it to be so exquisyte & of so exacte a iud-
gement (as the lerned wolde desyre) & worthy of so wylle &
lerned a patron, but rather cōmyttinge it to the moost
wyse iudgement of the kynges moost sapient councell
where of ye are, that yf so be it shulde semme vnto the same
a thyng worthy or mete to be had in cōmen usage, then
by the iudgement of the same aproued, it myght þ rather

End with the moze auisite be receaued of the people, y^e
not, yet to be a tokē of my pooze good wyl & desyze that
I bare vnto such a thyngē to be done of some other that
are of moze perfecte iudgement & lytterature, & also to be
a tokē of the office & seruice that I owe vnto goddes sin-
cere honoure & to your lordshyps fauourable goodnes.

C The prologue to the Kalender.



The straūgenes of thys Kalender (gentel rea-
der) shal not moue the to maruail very much
the cause ones knownen, for the newe fasshion
here of hath a double cōmodite. The one is
b̄efnes, for where the other kalender had a
great nōber of layntes wythout profyte to þ vnlerned
thys hath but only such festes which are kept holyday &
þ epistle & gospel þ are red in þ church on such holydayes
set forth in the kalender. The secōde is , þ where þ nōber
of saintes were set, there haue we appoynted wekely cer-
taine places of the scripture whch the church doth vse
to reade at Matens, þ the reader may knowe what scrip-
ture the church do vse thoroþ out the yeare, & to study &
vse the same, Thys the is the orðer of þ kalēder, þ dayes
of the moneth are set in the myddes of þ syde of the lefe,
& on the ryght hande are the layntes dayes, & directly on
the other syde of þ letter where on þ feastes fall, are set þ
epistle & gospel of þ feast & so of al feastes of layntes. As
for exāple, newyears daye falleth on J, the fyrist day of þ
moneth, on the one syde of J. is þ name of the feast, & of þ
other syde þ epistle & gospel of the day. We haue also ap-
poynted þ epistle & g ospel for euery sonday, but bycause þ
the sondaye falleth not vpon one letter alway, we haue
set in the boyde places of the kalender þ name of the son-
dayes w theyz epistle and gospel, so that the reader may
knowe fyrist the name of þ sondaye & seke in the kalender
and then shal he fynde there the epistle and gospel.

The epistle. The gospel.
BII. January hath. xxxi.

Heve yers day.

Rede this weke the
Epistle to Tite and
the.ii.to Tymothe.
Twelfe euen.
The epphany.

Rede this weke the
epystle to the Ro.

Rede this weke the
epystle to the Coz.

Rede the seconde to
the Corinthyans.

Rede this weke the
epystle to the Gala.
and the.i.to Timo.

Rede here to the E-
phesians, & Philyp.

Rede to the Thessa-
lonias & to the Col-
lossyans.

C onuersio of laynt
Paule.

On thysondaye
churche begynneth
to reade þ lcripture
in an order.

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For the grace of. Tyr.ii. And whē the vī. Lu.ii.
On the sondaye wythin the. vii. daye of Christ-
masse whan ever it fall ys it be on no holy daye.
And I saye that. Gal.iii. And hys father. Luc.ii.
For the grace of. Tyr.ii. whē herode was. mat.ii.

Esay the. ix. Chapter
when Jesus was borne

Math.ii

On the sondaye nexte after. xii. daye thys epistle.
Wyse vp. Esay. ix. The nexte daye Ihou. Joh.i.

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The epistle. The gospel.

B february hath. it but
The monne hath. etc.

On Landelmas daye.
Malachy the thyrde Chapter.
And when the tyme of theys

Luce.ii.

On the sondaye called Sexagesima.
For ye suffre tooles gladly
when much people were

ii. Cor. xi.
Math. xi.

On the sondaye called quinquagesima.
Though I speake wylth the.
We toke unto hym the twelue.

i. Corin. xii.
Luce. x. viii.

On Althe wednesdaye, the epistle
Toel the seconde Chapter.
When ye faste be not.

Math. vi.

On the fyfth sondaye in lente, whether it fall
Hye or lowe, reade thys daye thys epistle.
We as helpe r therfore.
Then was Iesus led awaye.

ii. Corin. vi.
Math. iii.

On Laynt Mathewes daye.
Malachy the thyrde chapter.
And when the tyme of theys.

Luce. ii.

The seconde sondaye in lente, reade this epistle.
Furthermore we beseche.
And Iesus went thense.

i. Thessa. iv.
Math. xv.

D E F G
A B C D E F G
A B C D E F G
A B C D E F G
A B C D E F G
A B C D E F G
A B C D E F G
A B C D E F G

Faste,
Candelmas daye,

Rede thys weke w
the church Genesis

Rede Genesis thys
weke.

Rede this weke styl
the Genesis,

Faste,
Saynt Mathyses
daye.
Rede styl with the
church Genesis.

H ill.

The epistle. The gospell.

BII Marche hath. xxxi.
The Mone hath. xxx.

Rede w^t the church
Genesys stylly thyg
weke.

D E F G H B C D E F G H B C D E F G H B C D E F

On the thyrde sondaye in lene, the epistle.
We ye folowers of rod.
And he was a castynge out

Ephe. 3.
Luce. xl.

Rede here wyth the
churche the seconde
boke of Moyses cal
led Exodus.

On myndent sondaye, the epistle
For it is wrytten that Abrahams
After that went Iesus.

Gal. viii.
Ioh. vii.

Rede thyg weke w^t
the churche the p^{ro}-
phete Jeremy.

On passion sondaye, the epistle.
But Christ beyng the hye prest.
Whiche of you can rebuke me.

Hebre. ii.
Ioh. viii.

faste.

The annunciation
of our Lady.
Rede stylly Jeremy.

D E F G H B C D E F G H B C D E F

The epistle on the annunciation of our Lady
Clype the. vii. Chapter.
And in the. vi. moneth the aungell. Lucel.
On palme sondaye, the epistle
Let the same mynde be in you
ye knowe that after two dayes

Philip. ii.
Math. xxvi.

The epistle. The gospel.

B **L** Appyl hath. xxx. daies
The mesne hath. xxix.

On Easter daye.

Burgh ther soȝe the olde leuen.
Mary magdalene and Mary.

I Corin. v.
Mar. xvi.

On mondaye in easter weke.

Whiche preaching Act. x Beholde two. Luce. xxiii.

On tewdaye.

ye men and breþheren.
Jesus hym selfe,

Act. xiii.
Luce. xiij.

On the wednesdaye.

ye men of Israell. Act. iii. After that Jesus. 30. xx.

On the fyfth sondaye after Easter.

For all that,
The same dape at.

Johan. v.
Joh. xv.

On the seconde sondaye after Easter.

Christ also suffered for our.
I am a good Shepherde, a good.

I. Pet. ii.
Joh. x.

On the thridde sondaye after Easter.

Dearely beloued I besech you.
After a whyle ye shall not se

I. Pet. ii.
Joh. xvi.

On saynt Georges daye.

My breþheren count.
I am a true wyne.

James. i.
Joh. xv.

On saynt Markes daye

Unto every one. Ephe. viii. I am a true Joh. xv.

On the fourth sondaye after Easter.

Every good gyfte and every perfecte. James. i.
But nowe go I my waye.

Joh. xv.

Faste.

Easter daye.

HRede this weke the
CActes of þ Apostles

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HRede thys weke w
Vthe church the Apo
calyppes of Ihon.

HRede this weke styl
Vthe Apocalyppes.

HSaynt Georges

Vdaye.

Saynt Markes

Vdaye.

ERede thys weke the
Fepistle of Iaines &
Gof Peter both.

HRede this weke the
canonical epistle of

John and Jude.
Sainct Philip &
James daye.

**Rede of the Actes
of the apostles thyg
weke.**

Faste.

The Ascencion day.

Rede stylly the actes

Rede of the Actes.

Rede of the Actes.

The epistle. The Gospel.

B May hath. xxxi. daies
L The Mone hath. xxx.

On S. Philip and James daye.

Sapientie. v. Chapter. And he sayde vn. Jo. xiii.

On the sondaye before the crosse dayes.

And se that ye be doers of. Iaco. i.

Verely verely I saye vnto you. Joh. xvi.

On the mondaye in the crosse weke.

Knowledge your fautes one. Iaco. ii.

If any of you shulde haue. Luke. xi.

On the Tuesdays.

Cate the. xix. Chapter. Mar. xii.

And Iesu sat ouer agaynſt. Actu. viii.

On the wednesdaye.

Ind the multitude of them that. Joh. xvii.

These wordes spake Iesus.

On the Ascencion daye.

In the fyfth treylse deare. Actu. i.

Aſter that he appered. Mar. xvi.

On the sondaye after the ascencion daye.

Be ye therfore discrete and sober. I Pet. iii.

But when the comforter is. Joh. xv.

On wytson even.

It fortuned whyle Apollo. Act. xix.

If ye loue me kepe my comandementes. Jo. xiiii.

On wytsondaye.

when the fyfthe daye was come. Act. ii.

If a man loue me and wyll kepe. Joh. xiii.

On the mondaye.

And he commaunded vs to preache. Joh. iii.

For God loued the worlde, that. Act. x.

On the teusdaye.

when the apostles which were. Act. viii.

Verely verely I saye vnto you. Joh. x.

On the wednesdaye.

But Peter creped wyth the. Act. ii.

No man can come to me except. Joh. v.

On Trinitie sondaye.

Aſter this I loked and beholde. Genes. iiiii.

There was a man of the phar. Joh. iii.

On corpus Christi daye.

That which I gaue vnto you. II Cor. vi.

For my flesh is meat in dede.

Joh. vi.

The epistle. The gospel.
BI June bath.xix. dapes
The mone bath.xxix.

On the fyfth sondaye after Trinite.
For God is loue in thys. i. Joh. iii. iii.
There was a certayne ryche man. Luc. xvi.

On the second sondaye after Trinitie.
Meru. I not my brethren, i. Joh. iii.
S certayne man ordyned. Luc. xiij.

On the thirde sondaye after Trinite
Submit therfoze your selues. i. Pet. v.
Then resorted vnto him all. Lu. xv.

On saynt John Baptistes daye
 Elate the xli. Chapter
 Elizabeth tyme was come Luce. i.
 On the fourth sonday after Trinite
 For I suppose that the afflict. Rom. viii.
 Be ye therfore merciful as your. Luc. vi.
 On the v. sondaye after Trinite.
 In conclusion be ye all. i. Pet. iii.
 It came to passe as the people. Lu. v.
 On saynt Peters and Paules daye
 In that tyme Herode the lyngre Act. xii.

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B Rede the fyſt boke
of þ Kynges w the
churche this weke,

A Rede with þ church
B this weke the secōd
C boke of Kynges.

A Rede thls weke the
B thyde.

Faste.
GSaynt Ioh̄n bap̄
Htist.
BRede y fourth boke
CRede styl of the
Dkynges. faste.
ESaynt Peter and
FDaule.

三

The epistle. The gospel.
B July hath. xxxi. dayes
L The Mone hath. xxx.

Rede þ kynges yet.

On the. vi. sonday after Trinitie.
Remember ye not that all.
For I say unto you excepte.

Rom. vi.
Mat. v.

Rede this weke the
Cronycles called
Paralipomenon.

On the. vii. sonday after Trinitie
I wyll speake grossly because of.
In those dayes wherera.

Rom. vii.
Mat. vii.

Rede of the Crony-
cles styl.

On the. viii. sonday after Trinitie
Therefore brethren we are.
Beware of false prophetes.

Rom. viii.
Mat. viii.

Mary Magdalene.
Rede the Crony-
cles. Falle.

On saynt Mary magdalens daye
Proverbes xxxi. Chapter
And one of the pharisies desyred

Lucc. vii

On the. ix. sondays after Trinitie.
That we shulde not lust after.
There was a certayne ryche man.

1. Cor. v.
Lu. xvi.

On saynt James the apostles daye
Howe therfore ye are no more
Then came to hym the mother

Ephe. ii
Mat. xx

Rede the Crona-
cles.

On the. x. sonday after Trinitie.
Ye knowe that ye were.
And when he was come.

1. Cor. iii
Lu. xiv.

The epistle. **The gospel.**
B **I** August hath. xxxi.
The Mone hath. xxx.

On the xi. sonday after Trinitie sonday	
Brethren as perteynyng And he put furth this similitude	i. Cor. xv. v Luc. x. viii
On the name of Iesus daye	
Then Peter of the whyle he thus thought	Act. viii. Math. t

On saynt Laurence day	
This yet remembre	St. Loy. ii
Verely verely I say unto you	Joh. xii.
On the xii. sonday after Trinitate sondaye	
Huch trust haue we	St. Loy. iii.
And he departed agayne	Mat. viii.
On the Assumption of our Lady	
Ecclesiasticus the xxiii. Chapter	
It fortuned as he went	Luce. x.

The xiiij. sonday after Trinitie sonday
To Abraham and his seede. Gal. iiiij.
Happy are the eyes Luce. x

On saynt Barthymlimes daye
Nowe therfore ye are no moxe . Ephe.ii
And ther was a styrfe Luce.xxii

¶ On the xiij. sondaye after Echtes sondaye
I saye walke in the spirite Gal. v
End it chaunsed as he wens Luc. xviiij

C H A R G E
Rede here the Pro-
uerbes w þ church.
The name of Je-
sus daye.

Rede here Ecclesi-
astes. **f**alle.
Assumptio of our
Lady.

G H Rede here the hysto
ry of Job.

Saynt Bartylme wes daye,

H Erede the hystore of
S T OBYE.

The epistle. The gospel.
BI September hath. xxx
The Mone hath. xviij

Rede here yet To-
bve.

Fable.

Rede here the story of Judyth.

fall.

Saint Mathew
dape.

Rede herc the hysto
ry of Hester.

Sayne Michaeis
daye.

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On the xv. sondaye after Trinitie sondaye
If we lyue in the spirite, let vs Gal. v
No man can serue two maysters Math. vi

On the Matynite of our Lady
Ecclesiasticus, the xxxiii. Chapter
This is the boke of the generation Math. I
On the vi. sonday after Trinitie sondaye
wherfore I deslye that ye Che. iii.
End it fortuned after that Luce. viii

On the xvii. sondaye after Trinite sondaye
I therfore whch am in bondes Ephc.iii.
And it chaunsed that he went in Luce.xiii.

On saynt Mathewes daye
Exechiel the first Chapter.
And as Iesus passeth furth Math. ix

On the xviii. sondaye after Trinitate sondaye
I thanke my God alwayes on i. Cor. 1.
when the Pharis es had herde Math xxi

On saynt Michels daye
he sent and shewed
The same tym: the disciples

The epistle. The gospel.

B October hath. xxxi.
B the Moone hath. xxv.
On the. x. sonday after Trinite sonday
And he ye renued in the spyrte Ephe. viii
And he entred into a syppre Math. ix

On the. xi. sonday after Trinite sonday
Take hede therfore that ye walke Ephe. v
The kyngdome of heauen is lyke Math. xxii

On the. xii. sonday after Trinite sonday
Fynally my brethen be stronge Ephe. vi
And there was a certayne ruler Joh. iii

On saynt Lukes daye
Ezechiel the. i. Chapter
After these thynges the lord
Luc. x

On the. xiii. sonday after Trinite sonday.
And I am surely certifyed of Philip. i
Therefore is the kyngdome Math. xviii

On saynt Symon and Iude's daye
For we knowe well that all Roma. viii
This commaunde I you that ye Joh. xv
On the. xiv. sonday after Trinite sonday
Brethren folowe me, and Philip. ii
Then went the pharyles Math. xxii

A Rede the fyfth boke
of the Machebytes,

H Rede the fyfth boke
of the makebites.

H Rede the seconde
boke of the Macha-
bytes.

Saynt Lukes day

H Rede the seconde of
the Machabites.

Faste.

G Symon and Iu-
des daye.

B Rede Ezechiel the
Prophet.

The epistle. The gospel.
B. Bouen bye hath xxx.
The Mone hath. viii.

Faste.

Allhallowen daye

Rede Ezechiel.

Rede Ezechiel.

Rede Ezechiel.

Rede Isate with þ
churche. Faste.
Sant Andrewes
dape.

D On the alhallowen daye
E And I sawe another aungell
when he sawe the people
Reuel. vii.
Mark. v.

F On the xxiiij. sondaye after Trinitie sondaye
G For thy cause we also lencse
whyle he thus spake vnto them
Col. i.
Math. ix.

H On the xv sondaye after Trinitie sondaye
I Hieremye the. xxiiij. Chapter
Then Jesus lyfte vp his eyes
Jch. vi.

K On saynt Katherins daye
L Ecclesiasticus the.li. Chapter
Agayne the kyngdome of
M The sondaye next vnto saynt Andrewes daye is
ever the syxt sondaye of Aduet be it before or after.
N This also we knowe
when they drewe rygh vnto
O On saynt Andrewes day
P for the belefe of the herete
Q Is Jesus walked to the see of
R Roma. xi.
Math. xi.
Math. x.
Roma. x.
Math. viii.

The epistle. The gospel.

BII Decembrie hath. xxii.
The Wone hath. xx.

On the ii. sondaye in aduent
What so ever thynges are wrytten Roma. xv
And there shall be sygnes Luce. xxi

On saynt Nicolas daye
Ecclesiastici. xlviij. Chapter
For lykewylse a certayne man Math. xv
On the concepcion of our Lady
Ecclesiastici. xviii Chapter
This is the boke of the generacyon Math. i
On the iii. sondaye of aduent
Let men thys wyle esteme vs
when Johh beyng in p[er]son I Cor. xliii
Math. xi

Rede Isaie stylle.

G
H
B
C
D
E
F
G
H
B
C
D
E
F
G

Saynt Nicholas
daye. faste.
Concepcion of our
Lady.
Rede Isaie stylle.

On the iii. sondaye of Aduent
Rejoyce in the lorde alwaye Phillip. iiiij
And thys is the records of Johh Job. i

Rede Isaie stylle un
tyll the fyfth Son-
day after newyeres
faste.
Saynt Thomas.
Day.

On saynt Thomas the apostles daye
Nowe therfor ye are no more Eph[esians]. iiij
But Thomas one of the twelue Joh. xx
On Chirstmas euen
Paule the seruaunt of Iesus Roma. i
The byrth of Jesus Christ Math. xvi
In the Chirstmas daye Hebrews. i
God in tyme past diversly Joh. i
In the begynnyng was the
On saynt Steuyns daye.
And heuer full of sayn[th] and power Act. viii
wherfore beholde i sende Math. xxiiij
On saynt Johns daye
Ecclesiastici the xv. Chapter
Folowe me Peter turnyd Joh. x
On the Innocentes daye
And i loked, and lo a Lambe
Beholde the aungell of the Lorde Heuclia. xxvij
Math. i

faste.
Chirstmas Cuen.
Chirstmas daye.
Saynt Steuyns
Saynt Johns day
Innocentes daye.

The prologue to the Wholē Worke.



Haue here set forth(moost deare reader) a rude wo^rke, whome it hath pleased me to cal (the manual of p^rayers, because it is so comenly had in hande wyth the people, which before was cal led the p^rymer, bycause (I suppose) þ it is the fy^rst boke that þ tender youth was instructed in. And in thys p^rymer were contayned a great nōber of vnnecessary p^rayers, & some very supersti cious, but in especiall therin was þ cheſe ſuffrages, that is to ſaye, the matens wyth the houres, euēſonge with cō plene, apoynted to be of oure Lady. For thys cauſe ſo cal led (as ſome vnlerned hath both fayned and caughte) that ſhe ſhulde vſe to ſaye it, but howe falſe and folyshe thys is, let the lerned iudge, but rather it was ſo called because that al the anthemis, hymnes, lessons, respōces, chapters, & collettes, were thought to be of our Ladye, yet were there many ſcriptures diſtoxted vnto our lady, whych in they^r owne native ſence are nothyng mente of her but of Chriſt, the wyldeome of the father. As for an example at the fy^rſt how the chapter is, in omnibus re quiem queſui, wrytten Ecclesiasti. xxiij. wyth the chap ters of the houres and of complene. For thys cauſe haue I thought it my vōde deute towardes goddes truc and ſincere honour to ſet forth ſuch a maner of p^rymer wher in myght be no ſuch diſtoxted ſcripture or falſe honoure of that moost immaculate mother of God, leſt the youth ſhulde learme to take ſuch ſcriptures to be of our Lady, whych are of god, & to geue ſuch prayſe to her as ſhulde only be geue to god, but to know fy^rſt the true honour of god & to know the honoure that belōgeth to that blessed Virgynne Mary & to the holy ſaintes. And for as much as

The prologue to

the p̄ymēr is not had in hande of so many but al they, ye
euery ch̄ristian is bounde fyſt to lerne to lede a ch̄ristian
lyfe, therfore haue I here in the proces of thys p̄ymēr
in maner poynted and set forth the true lyfe of a ch̄ristiañ,
that as ofte as he shall handel hys p̄ymēr, he may so of-
ten lerne and remembere the true lyfe toward God, which
lyfe consyſteth principally and wholy, in fayth, in p̄ayer
and in good wōrkes, and these th̄e are not only taught
in the th̄e lessons of Matens, but also in the th̄e partes
of thys p̄ymēr so diuided. For in the fyſt parte thou art
taught thynges of fayth, where in thou hast the ſimbole
or crede of Athanase, the. rui. artycles or crede, a leſſon of
eche of the foure Euangelistes puttynge the in remem-
braunce of the fayth that thou art bounde to haue to the
gospels and moſde of god. In the ſecōde parte thou hast
thynges concerneyng prayer, fyſt the beadēs, the pater
noster, and the ſalutacion, a prayer to be ſayd in the mor-
nyng, grace afore dyner, grace after dyner, grace before
ſupper, grace after ſupper, a prayer whan thou goest to
bedde, a prologue to the Matens wyth the houres, then
the matens and houres, a prologue to Euenſonge, Euen
ſonge, a prologue to Complene, Complene ſalue rex mi-
ſericordie / O bone Iesu / conditor celi / the. xv. O os / with
theyz prologue / the ſeven Psalmes wyth the prologue / the
letany wyth the prologue / a treatyſe of the sacramēt of the
aulter wyth th̄e prayers / the Dirige wyth hys prologue.
In the th̄yde parte thou hast thynges concerning wōr-
kes / as the commaundementes ſet forth at large wyth a
declaracion of the kyndes of wōrkes / these haue I ſet
out / both in englyſh & laten for the moze parte to thende
that the deuoute (for hys choyle) may reade whether he
wyll. But where there ſhal ſeeme to the reader in the psal.

B.B.I.

the whole Worke.

mes ony difference betwene the Laten and Englysh, let
the same remeber that the englysh is accordaunt to the
Hebraicall psalter translated by saynt Jerome, and the
laten is the vsuall psalter, whych in some places are not
correspondent in all thynges, and thus haue I ioyned
the, that such as delyteth in the englysh, myght haue the
playner sentence, & that þ other þ rideþ the late shuld not
thynde that we shulde brynge in ony straunge psalmony.

Moze ouer where as þ psalmes & anthemis, hymnes,
leasons, whych were ryght good, are now chaunged, thys
dyd I, not þ I shuld thynde the worthy of reieccio, other
that I wolde be noted to be of suchere rare and excellente
iudgement, that I wolde correcte the vse of the church so
longe continued, but rather thys haue I enterpypsed, by
cause that in the sayd anthemis, hymnes, and lessons are
such sentences, and in the sayd psalmes is such obscurite
and darkenes, that the rude and the vnlearned (whiche
hath most þ vse of such kynde of bokes as this is) myght
not cōprehende the mysteries of them, & here by had the
lesse deuocion, hauying therfore now psalmes, anthemis
lessons, and hymnes of moze playne sentence, they maye
better vnderstande the same, & in vnderstandinge, shall
haue moze contemplacion and deuocion.

To auoyde p̄zolixite (whych oftentyme decayeth de-
uocion) the great nomber of memorieis of þ sayntes vſed
in the matens, of the whych some doth playnly derogate
the honoure of God is omytted.

I omytted also þ great nōber of sayntes cōmenly set
forth in other p̄ymers in þ letany, not by cause þ I wold
go about to teache here in, the people that they shuld not
p̄ay to sayntes, other that I do mystrust the holynes of
the sayntes / that are here omytted, but that they (acco-

The prologue to
dyng to the kynge's graces insunction) shulde haue the
greater deuocion in the suffrages that followeth in the
letany then in nombryng so many sayntes.

In the Ditrige set forth in other p̄ymers were ma-
ny anthemis, responses & lessons applyed for the deade,
whych semed more to be lamentacions of the myserie of
mans lyfe then the prayers for the dead. I thought it co-
uenient to chaunge the same & to declare by the thre fyfth les-
sons & respōses, the myserable state of mans lyfe, by the
secōde, the cōdyciō of p̄sepulture, & by the thre last lessōs
to declare the resurrecció generall that þ deuoute reader
encombred wþt the myserie of thys p̄esent lyfe, by fayth
and hope of the last resurreccion myght wþt the moze
paciens tollerate this iourney abyding Christ the iudge
of quycke and deade whych lyueth and raigneth euerla-
styng. So be it.

The Symbole or Crede of þ great
doctor Athanasius dayly red
in the church.

Symbolum Atha-
nasii.



¶ Who so ever
wyl be sa-
ued befor al thin-
ges it is necessa-
ry that he holde
þ catholike faith
¶ hyche fayth,
but þf euery man
wyll kepe whole
and inuiolate /
wythoute doute

¶ Misericordia salutis
est: ante omnia opus
est ut ceneat catholicā fide.

W.W.H.

¶ nam nisi quisq; integrā
inuolatamq; seruauerit

The syinbole.

ad eum dubio maternum per-
sistit.

Hoc est autem catholicus haec
est, ut unum deum in trini-
tate, et trinitatem in unitate
veneremur.

Neque confundentes perso-
nas, neque substantiam sepe-
rantes.

Alia est enim persona pa-
teris, alia filii, alia spiritus
sancti.

Sed patris et filii et spiri-
tus sancti una est diuinitas,
equalis gloria coeterna ma-
iestas.

Qualis pater, talis filius,
talis spiritus sanctus.

Increatus pater, increa-
tus filius: surreatus spiritus
sanctus.

Imensus pater, immen-
sus filius, immensus, spiritus
sanctus.

Eternus pater, eternus fi-
lius, eternus spiritus sanctus.

Et tamen non tres eterni,
sed unus eternus.

Perut non tres increati,
nece tres immensi, sed unus
increatus, et unus immensus.

Similiter omnipotens pa-
ter, omnipotens filius, om-
nipotens spiritus sanctus.

Et tamen non tres omni-
potens, sed unus omnipot-
ens.

Imagis pater, deus filius.

he shall eternally perish.

This truly is the Catholyke faythe,
that we worshyp one God in trinite, &
the trinite in unite.

Neither confoundyng the persones,
Neithier seperatyng the substance.

The person of the Father is one, the
person of the Sonne another, the person
of the holy ghost another.

But of the Father, of the Sonne, and of
the holy Ghoste, there is one diuinitate,
equall glory coeternall maiestye

Suche as is the Father, such is the
Sonne, such is the holy ghoste.

The Father is uncreate, the Sonne un-
create, the holy ghoste is uncreate.

The Father is immesurable, the Sonne
immesurable, the holy Ghoste imme-
surable.

The Father is euerlastynge, the Sonne euer-
lastynge, the holy ghoste euerlastynge.

And not wythstandyng there be not
thre euerlastynge but one euerlastynge.

Quen as there be not thre uncreate,
nor thre unmesurate, but one uncreate
and one unmesurate.

In lyke maner is the Father almyghty,
the Sonne almyghty, and the holy
ghoste almyghty,

And yet be they not thre almyghties,
but one god almyghty.

So the Father is god, the Sonne god.

of Athanasius.

The holy ghost is god.

Had yet be there not thre gods, but
one God.

So the father is the Lord, the Sonne
the Lord, the holy Ghoste the Lord.
And yet be they not thre Lordes, but
one Lord.

For as we be compelled by the chyldren
verytē to confessē sepeately euery one per-
son to be God and Lord.

So are we prohibyde by þe Catholike
religion of Christes laych to saye that
there be thre Goddes or thre Lordes.

The Father is made of none, neyther
created, nor gotten.

The Sonne is from the father alone,
neyther made, nor created, but gotten.
The holy ghost is from the Father, &
the Sonne, n eyther made, created, nor
gotten, but procedyng.

And so is there but one father, not
thre fathers, one sonne, not thre sonnes.
one holy Ghost, not thre holy ghostes.
And in this Trinite, there is none be-
fore or after another, nothyng more,
or less: but al the thre persons be coe-
terne, and coequall to them selfe.

So that by al wayes as nowe it hath
bene aboue sayde, þe Trinite in unite, &
þe unite in trinite maye be worshypped.
Therefore that wyl be saued, let him
understande thus of the Trinite.

BB. iii.

Deus spiritus sanctus.

Et tamen non tres dicitur
vnum est deus.

Ite dominus pater, domi-
nus filius, dominus spiritus
santus.

Et tamen non tres domi-
nus sed vnum est dominus.

Quia sicut singillati vna
quamque persona: deum ac
dominum conueneri, christia-
na veritate compellimur.

Ite tres deos aut domi-
nos, dic ore catholica religi-
one prohibemur.

Pater a nullo est factus,
nec creatus, nec genitus.

Filius a patre solo est no-
factus, nec creatus, sed ge-
nitus.

Spiritus sanctus a patre,
et filio, non factus, nec cre-
atus, nec genitus, sed pro-
cedens.

Vnum ergo pater, non tres
patres: vnum filius non tres
filii, vnum spiritus sanctus,
non tres spiritus sancti.

Et in hac trinitate nihil
prior aut posterius, nihil
maius aut minus.

Sed tote tres persone coe-
terne sibi sunt: et coequalis.

Ite ut per omnia sicut in
cypriadicum est: et unitas
in trinitate, et trinitas
in unitate veneranda sit.

Qui vult ergo saluus esse
ita de trinitate sentiat.

The symbole.

ab omni dubio tristernum per-
cubit.

Hoc est ante catholica hec
est, ut unum deum in trini-
tate, et trinitate in unitate
veneremur.

Nec confundentes perso-
nas, nec substantiam sepe-
rantes.

Hoc est enim persona pa-
tris, alia filii, alia spiritus
sancti.

Sed patris et filii et spiri-
tus sancti una est diuinitas,
equalis gloria coeterna ma-
iestas.

Quavis pater, talis filius,
talis spiritus sanctus.

Increatus pater, increa-
tus filius: increatus spiri-
tus sanctus.

Immensus pater, immen-
sus filius, immensus, spiri-
tus sanctus.

Eternus pater, eternus fi-
lius, eternus spiritus sanctus.

Ceterum non tres eterni,
sed unus eternus.

Sicut non tres increati,
nec tres immensi, sed unus
increatus, et unus immensus.

Similiter omnipotens pa-
ter, omnipotens filius, om-
nipotens spiritus sanctus.

Ceterum non tres omni-
potens, sed unus omnipo-
tens.

Iacobus pater, deus filius.

he shall eternally perswiche.

This truly is the Catholyke saythe,
that we worship one God in trinite, &
the trinite in unite.

Nether confoundyng the persones,
Nether seperatyng the substance.

The person of the Father is one, the
person of the Sonne another, the person
of the holy ghost another.

But of the Father, of the Sonne, and of
the holy Ghoste, there is one diuinitate,
equall glory coeternall maiestye

Suche as is the Father, suche is the
Sonne, suche is the holy ghoste.

The Father is uncreate, the Sonne un-
create, the holy ghoste is uncreate.

The Father is immesurable, the Sonne
immesurable, the holy Ghoste imme-
sureable.

The Father is everlasting, the Sonne ever-
lasting, the holy ghoste everlasting.

And not withstandyng there be not
thre everlasting but one everlasting.

Even as there be not thre uncreate,
nor thre unmesurate, but one uncreate
and one unmesurate.

In lyke maner is the Father almyghty,
the Sonne almyghty, and the holy
ghoste almyghty,

And yet be they not thre almyghties,
but one god almyghty.

So the Father is god, the Sonne god.

of Athanasius.

The holy ghost is god.

And yet be there not thre gods, but
one God.

So the father is the Lord, the Sonne
the Lord, the holy Ghoste the Lord.
And yet be they not thre Lordes, but
one Lord.

For as we be compelled by the chyssia
veryte to confesse sepecially every one per-
son to be God and Lord.

So are we prohibyte by þ Catholike
religiou of Christes saych to saye that
there be thre Goddes or thre Lordes.

The Father is made of none, neyther
created, nor gotten.

The Sonne is from the father alone,
neyther made, nor created, bnt gotten.
The holy ghost is from the Father, &
the Sonne, neyther made, created, nor
gotten, but procedyng.

And so is there but one Father, not
thre fathers, one sonne, not thre sonnes,
one holy Ghost, not thre holy ghostes.
And in this Trinite, there is none be-
fore or after another, nothyng more,
or less: but al the thre persons be coe-
terne, and coequall to them selfe.

So that by al wayes as nowe it hath
bene aboue sayde, þ Trinite in unite, &
þ unite in trinite maye be worshypped.
Therefore that wyl be saued, let him
understande thus of the Trinite.

WB. iii.

Dens spiritus sanctus.

Et tamen non tres distincti
vnum est deus.

Iea dominus pater, domi-
nus filius, dominus spiritus
sanctus.

Et tamen non tres domi-
ni: sed vnum est dominus.

Quia sicut singillati vna
quamq; persona: deum ac
dominum conueneri, christia-
na veritate compelluntur.

Iea tres deos aut domi-
nos, dic oee catholica religi-
one prohibemur.

Pater a nullo est factus,
nec creatus, nec genitus.

Filius a patre solo est no-
factus, nec creatus, sed ge-
nitus.

Spiritus sanctus a patre,
et filio, non factus, nec cre-
atus, nec genitus, sed pro-
cedens.

Vnum ergo pater, no- tres
patres: vnum filius no- tres
filii, vnum spiritus sanctus,
no- tres spiritus sancti.

Et in hac trinitate nihil
prius aut posterius, nihil
maius aut minus.

Sed tote tres persone coe-
terne sibi sunt: et coequalis.

Iea ut per omnia sicut in
supradictum est: et unitas
in trinitate, et trinitas
in unitate veneranda sit.

Qui vult ergo saluus esse
ita de trinitate sentiat.

The symbole

Et necessaria est ad eum
salutem: ut incarnati
onem quoq; domini nostri
Iesu Christi fideliter quis
credat.

Es ergo fides recta: ut
credamus et confiteamur,
quia dominus noster Iesu
Christus dei filius deus et
homo est.

Deus est ex substantia pa-
tris ante secula generatus: et
homo ex substantia ma-
teris in seculo natus.

Perfectus deus: perfectus homo ex anima rationali et
humana carne subsistens.

Sequitur patri secundum
diuinitatem. minor patre se-
cundum humanitatem.

Qui licet deus sit et homo
non duo tamē, sed unus est
Christus.

Consuens autem non conuer-
sione diuinitatis in carnē,
sed assumptione humanita-
tis in deum.

Conus omnino non cōfusi-
one substantie, sed unitate
personae.

Nam sicut anima rationa-
lis et caro unus est homo,
ita deus et homo unus est
Christus.

Qui passus est pro salute
nostra, descendit ao inferos
spiritus die resurrexit a mor-
tuis.

Ascedit ad celos sedet ad
extremam dei patris omni-
potentis: inde venturus est
iudicare viuos et mortuos.

But it is necessary unto everlastynge
helth that every christian beleue also
faythfully the incarnation of our lord
Iesu Christ.

It is therfore the ryght sayng, that we
beleue & confesse that our Lord Iesu
Christ the Sonne of god, is god & man.

He is god by y substance of the father
gotten before al worldes, and he is man
by the substance of hys mother borne
in the worlde.

Perfecte god, perfecte man being of a
soule reasonable & of fleshe humayne.

Aequal to the father by his godhed,
lesse than the father by his manhed.

Which though he be god and man, yet
is there not twayne, but one Christ.

Truly he is one not by y turnyng of
his godhed into manhed, but by assump-
tyng of his manhed into godhed.

Being one to al entetes, not by cōfus-
ion of substance, but by unite of perso.

For as the resonable soule & the fleshly
body is oþ maketh one man, so god
and man, is one Christ.

Which suffred death for our saluaciō
descendyd to hell, and rose from death
the thyrde daye.

Which ascended to heauens sytteth
at the ryght hande of god the father al
myghty, from thence shall he come to
iudge the quycke and the deade.

The.xiiij.artycles of the sayfth.

He whose commyng al men must ryse
wyth theyz bdyes / and shall geue ac-
compte of theyz owne propze dedes.

And they that haue done well shal go
into euerlastynge lyfe / they that haue
done euil into euerlastynge fyre.

Thys is the catholyke sayfth / whych
except euery man faythfullly and sted-
fastly do beleue/he can not be sauued .

Che Crede/ o; the twelue Artycles
of the Chylsten sayfth).

Che fyfth article.

I Belewe in god þ fatter almyghe-
ty maker of heauen and earth.

Che seconde artycle.

Hnd in Jesus Christe his only sonne
our L^RE^DE. **C**he syxte artycle.
A hyche was conceaued by the holy
ghost, borne of the virgyn Mary.

Che fourth artycle.

Suffered vnder Poce Pylate: was cru-
cifyed, deade/buryed/and descended in
to hell. **C**he. v.articie.

And the thyrd daye he rose agayne
from death. **C**he. vi.articie.

Ne ascended into heauen/ and sitteth
on the ryght hande of God the fatter
almyghtye. **C**he. vii.articie.

Hrom thence he shall come to iudge
the quycke and the deade.

Che. viii.articie.

I beleue in the holy goost.

Che. ix.articie,

Adventus aduentum ois
homines resurgent habent
cum corporibus suis, et redi-
cturi sunt de factis propriis
rationem.

Ec qui bonaegerunt ibunt
in vitam eternam, qui vero
mala in ignem eternum.

Hec est fides catholica qui
nisi quis fideliter firmo-
terq; crediderit, saluus esse
non poterit.

C Duodecim articulus fides.

Primus articulus

A Redo in deum patrem
omnipotentem creatorem
celi et terre.

Secundus articulus

Et in Iesum Christum filium eius unicum dominum
nostrum.

Tertius articulus

Q ui conceptus est de spiritu
sancto: natus ex maria
virgine.

Quartus articulus

P assus sub pontio Pylato
crucifixus, mortuus et sa-
pientus descendit ad inferna:

Quintus articulus

Certia die resurrexit a
mortuis.

Sextus articulus

Ascendit ad celos: sedet ad
dexter am dei patris omnipotens.

Septimus articulus

Inde venturus est iudica-
re viuos et mortuos.

Octauus articulus

Aredo in Triumphantem factus.

Nonus articulus

The. viii. artycles of the saynt.

Ancient ecclesiam catho-
licam.

Decimus articulus.

Auctorum communionem,
remissionem peccatorum.

Undecimus articulus.

Carmis resurrectionem.

Duodecimus articulus.

Cvitam eternam. Amen.

The holy catholyke churche.

CThe tenth artycle.

The comunyon of sayntes þ forgypuen-
nes of synnes. **C**The eleueth artycle.

The resurreccyon of the bodye.

CThe twelfthe artycle.

And the lyfe euerlastynge. So be it.

CThe Gospell or S. Mathewe men-
cyonyng the incarnation of
Jesus Christe.

Marchet.
Cristi autem genera-
tio sic erat. Cum esset
desponsata marie Iesu ma-
ria, Joseph: antequam conve-
niret, inuenta est de vtero,
habens de spiritu sancto.

Joseph autem vir eius cum
esset iustus et nollet eū tra-
ducere: voluit occulte di-
mittere eam. Hec autem eo
egitate ecce angel⁹ dicit ap-
paruit in sonis ei, dices, Jo-
seph filii Dauid. Noli time-
re accipere Mariā coniuge-
tuam, quod enī in ea natū
est de spū scđō est, pariet aut̄
filium, & vocabis nomen ei⁹
Iesum, ipse enim salu⁹ faci-
et populū suum a peccatis
eorum. Hoc autem totū fac-
tū est, ut adipleretur quod
dicum est a domino per pro-
phetam dicentem. ecce vir-
go in vtero habebit, et pa-
riet filium, et vocabunt
nomen eius Emanuel.

The býrth of Christ was on this
wyse. When his mother Mary
was maryed to Joseph, before they
came togyther, she was foud w chylde
by the holy ghost. The Joseph her hus-
bande beyng a parfecte man, & woldē
not bryng herto shame, but was myn-
ded to put her awaie secretly. Neuer-
thelesse whyle he thus thought beholde
the aungel of the Lord appeared unto hym in a dreame, sayenge: Joseph
the sonne of Dauid, feare not to take
unto the Mary thy wyfe. For þ which
is conceaued in her is of the holy ghost.
She shall bryng forth a sonne, & thou
shalt call his name Jesus. For he shall
saue his people from theyȝ synnes. All
this was done to fulfyll þ whiche was
spoken of the Lord by the prophet, say-
enge: Beholde a mayde shall be wyth
chylde, and shall bryng furth a sonne,
and they shal call his name Emanuel.

The passion.

which is by interpretation God with us. Now when Joseph awoke out of slepe he dyd as the angell of the Lord bad him & toke his wyfe vnto him & knewe her not syll she had brought forth her first borne sonne and called his name Jesus.

C A Lesson of the gosprelof S.
Ihon declarynge the pas-
son of our Maister
Christ.

John. xviij.

Whan Jesus had spoken these wordes / he wente forth with his disciples ouer the brouke Cedron / where was a garden / in to the which he entred with his disciples. Judas also / which betrayed him knewe the place / for Jesus oftentimes resorted thither with his disciples. Judas than after that he had receyued a bonde of men / & ministres of the hyghe preestes and pharisees / came thither with laternes and syze brandes and weapons. Chan Jesus knowyng all thinges that shoulde come on him went forth and sayd vnto them / whome seke ye : They auswered him / Jesus of Nazareth. Jesus sayd vnto them / I am he. Judas also whiche betrayed him stode with

CC. i.

quod est interpretatum, nos discum deus. Exurgens autem Joseph a somno, fecit sicut precepit ei angelus domini, et accepit coniugem suam, et non cognosceret eam, donec peperit filium suum primogenitum: et vocauit nomen eius Iesum.

C Passio domini no-
tri Iesu Christi
secunda Jo-
hannem.



Hec est dominus Iesus cum discipulis suis in transiacionem Cedron, ubi erat ortus, in quem introiit ipse et discipuli eius. Diebat autem et Judas qui tradebat eum locum: quia frequenter Jesus conueniebat illuc cum discipulis suis. Judas ergo cum accepisset cohortem, et a pretiis et phariseis ministros, venit illuc cum laternis et facibus, & armis. Jesus itaque sciens omnia quae ventura erant super eum, processit et dixit eis. Quem queritis? Responderunt ei. Iesum Nazarenum. Dicit eis Jesus: Ego sum. Diebat autem et Judas qui tradebat eum, cum ipsi-

The passion.

sta. Ne ergo dixi vobis Iesus
ego sum: abierunt retro sibi
et ceciderunt in terram. Fe-
terum ergo eos interroga-
uit. Quem queritis? Illi
autem dicerunt. Iesum Na-
zarenum. Respondebat Iesus.
Dixi vobis: quia ego sum
Si ergo me queritis, sinite
hos abiire. Ut completeretur
sermo quem dixit: quia quos
dedisti mihi, non perdidisti ex
eis quemquam. Simon er-
go Petrus habens gladium
aduxit eum: et percussit po-
tificis seruum: et abscedit
cucullam eius dextram.
Erat autem nomen seruo
Malchus. Dixit ergo Ie-
sus Petro. Misce gladium
tuum in vaginam. Calicem
quem debit mihi pater non
bibam illum. Cohors ergo
et tribunus et ministri iude-
orum comprehendenderunt Je-
sum: et ligauerunt eum: et
adduxerunt eum ad Annas
priatum. Erat sofer Cay-
phas, qui erat pontifer anni
illius. Erat autem Cay-
phas qui consilium dederat
iudeis: quia expedit unum
dominem mori pro populo.
Sequebatur autem Iesum
Simon Petrus, et alius
discipulus autem ille erat
notus pontifici, et intrivit
cum Iesu in atrium ponti-
ficis. Petrus autem tra-
hac ad osium foris. Exiit

them. But as soone as he had sayd þis
to them, I am he, they went bacwar-
des and fell to the grounde. And he
asked them agayne, whome leke ye ?
They sayde, Iesus of Nazareth. Ie-
sus answered. I sayde unto you / I
am he. If ye leke me, let these go
their wape: þat the sayenge myghte
be fulfylled, whiche he spake. Of them
whiche thou gauest me, haue I not
lost one. Simon Peter had a swerd,
and dwewe it, and smote the hyghe
preestes seruaunt, & cut of his right
eare. The seruauntes name was
Malchus. Than sayde Iesus unto
Peter, put by thy swerde into his
sheathe: Shall I not drinke of the cup,
which my father hath gyuen me: Tha-
the company, and the captayne / and
the ministers of the Jewes toke Je-
sus and bounde him, and led him a-
waye to Anna first: for he was fater
lawe unto Cayphas, whiche was the
hyghe preest that same yere. Cayphas
was he that gaue counsell to the Je-
wes that it was expedient that one
man shulde dye for the people. And
Simon Peter folowed Iesus, & an-
other disciple, that disciple was kno-
wen of the hyghe prest, and went in
with Iesus into the palays of the hys
preest. But Peter stode at þy doze wous

The passion.

Than went oute that other disciple whiche was knownen unto the hyghe prest, and spake to the damsell that kept the doore, and brought in Peter. Than sayde the damsell that kept the doore, unto Peter. Arte not thou one of this mans disciples? He sayde: I am not. The seruauntes and the ministers stode there and had made a fyre of coles, for it was colde: & they warmed the selues. Peter also stode amonge them and warmed hymself. The hyghe prest asked Jesus of his disciples, and of his doctrine. Jesus answered him, I speake openly in the wold. I euer caught in the Synagogue and in the temple, where as all the Jewes resorted, & in secret haue I sayde nothinge: why askest thou me? Are them which herde me, what I sayde vnto them. Beholde, they can tell what I sayde. When he had thus spoke one of the ministers, whiche stode by smote Jesus on the face sayeng: Answerest thou the hyghe prest so? Jesus answered him: If I haue spoken euyll/ beare wytnesse of the euyll: If I haue spoke well/ why smytest thou me? And Annas sent hi bound vnto Cayphas þ hygh prest. Simon Peter stode & warmed hymself. And they said to hym: art thou not also

CC. ii.

ergo discipulus alias qnt erat notus pontifici: et dixit ostiarie, et introduxit Petrum. Dixit ergo Petro ancilla ostiaria. Nunquid et tu ex discipulis es hominis istius? Dixit ille. Non sum. Stabant autem serui et ministri ad pynnas: quia frigus erat et calefaciebat se. Erat autem et cum eis Petrus: stans et calefaciens se. Pontifex ergo interrogauit Jesum de discipulis suis: et de doctrina eius. Respondit ei Jesus. Ego palam locutus sum mundo: ego semper docui in synagoga, et in templo quo omnes iudei conuenient, et in occulto locutus sum iudeis. Quid me interrogas? Interroga eos qui audierunt quid locutus sum ipsis. Ecce hisciunt, quid dixerim ego. Hec autem cum dixisset, unus assistens ministram dedit alapam Jesum dicens. Sic respondit Petrus. Si male loqueris sum, testimonium perhibe de malo. Si autem bene, quid me cesdis? Et misit eum Anna ligatum ad Caypham pontificem. Erat autem Simon Petrus, stans et calefaciens se. Dixerunt ergo ei. Nunquid et tu ex

The passion.

Discipulis eius es? Reges
vit ille, et dixit. Non sum.
Dixit ei unus ex servis pō-
tificis: cognatus eius cuius
abscedit Petrus auresculā.
Nonne ego te vidi in orto
cum illo? Iterum ergo ne-
gavit Petrus: et statim gal-
lus cantavit. Adducat ergo
Iesum a Caipha in p̄etoriū.
Erat autē mane et ipsi
non introierunt in p̄etoriū:
ut non contaminarentur,
sed manducarent pascha.
Exiit ergo Pilatus, ad e-
os foras, et dixit. Quam
accusacionem assertis ad-
versis hominēs hunc. Res-
ponderunt et dixerunt ei.
Hī nō esset hic malefactor:
nō tibi tradidisse⁹ eū. Dix-
it ergo eis Pilatus. Accipi-
e eum vos, et secundum le-
gem vestram iudicate eum.
Dixerunt ergo ei iudei. No-
bis non licet interficere quē
quam. Ut sermo Iesu im-
pleretur quem dicit, signi-
ficās qua morte esset mor-
turus. Introivit ergo iste
eum in p̄etorium Pilatus:
et vocauit Iesum, et dixit
ei. Tu es rex iudeorum. Et
respondit Iesus. A temetip-
so hoc dicens: an alii tibi
decerint de me. Respondit
Pilatus. Numquid ego su-
deus sum? Gens tua et

one of his disciples: He denied it, &
sayde I am not. One of the seruautes
of the hygh p̄est (his cosyn, whose
name Peter smote of) sayde unto him,
Dyd not I se the in the garden with
him: Peter denied it agayne and im-
mediately the cocke crewe. Than led
they Jesus fro Capphas into the hall
of iudgement. It was in the morning
and they them selues went not into
the iudgement hall, least they shulde
be defyled, but that they might eate þ
Paschall Lambe. Pilate than went
out unto them, and sayde: what accu-
sation bringe you against this man?
They answered and sayde unto him.
If he were not an euill doer, we wold
not haue delyuered him to the. Than
sayd Pilate unto them: Take ye him
and judge him after your owne law.
Than the Jewes sayde unto him: It
is not lawfull for vs to put any man
to death. That the wordes of Jesus
myght be fulfylled whiche he spake sig-
nifyenge what death he shulde dye.
Than Pilate entred into the iudge-
ment hall agayne. And called Jesus,
and sayde unto him: Art thou þ kyng
of the Iues? Jesus answered: Sayst
thou that of thy self, or dyd other tel te
the of me? Pilate answered. Am I a
Jewe? Thynē owne nation & hygh

The passion.

prestes haue delyuered the vnto me.
What hast thou done? Jesus answe
red: My kyngdō is not of this world
If my kyngdome were of this world
than wolde my ministers surely fight
that I shulde not be delyuered vnto
the Jewes/but now is my kyngdom
not frome hence. Pylate sayde vnto
him: Art thou a kyng? thane Jesus
answering: Thou sayest that I am a
kyng. For this cause was I borne/
& for this cause came I into the world
that I shulde beare wytnes vnto the
truth. And all that are of the trouthe
beare my vorce. Pylate sayde vnto
him What thing is truth? And whā
h̄ had sayd: that, he went out again
vnto the Jewes/ & sayd vnto them:
I fynd in him no cause at all. ye haue
a custome, that I shulde delyuer you
one loose at Easter. Wyll ye that I
louse vnto you the kyng of the Je
wes? Than cryed they all agayne/
sayenge: Not him / but Barrabas.
That Barrabas was a robber. Thā
Pylate toke Jesus and scourged him
And the scoudiers wounde a crowne
of thornes & put it on his heade. And
they dyd on him a purple garment/ &
sayde: Haple kyng of the Jewes.
And they smote him on the face/ Pyl
late went forth agayne/ and sayd vñ

CC.iii.

pontifices mi tradiderit te
misi. Quid fecisti? Respon
dit Jesus. Regnū meum
non est de hoc mundo: Si
ex hoc mundo esset rege
num meum: ministri mei
vtique decertarent ut non
traderet iudeis. Nunc au
tem regnum meum non est
hinc. Dixit itaque ei Pilat
us. Ergo rex es tu? Re
pondit Jesus. Tu dicas
quia erit sum ego. Ego in
hoc natus sum, et ad hoc
veni in mundum: ut testis
monium perhibeam verita
ti. Omnis qui est ex verita
te: audit vocem meam. Dix
it ei Pilatus. Quid est ve
ritas? Et cum hoc dixisset:
iterum exiit ad iudeos, et
dicit eis. Ego nullam car
cam inuenio in eo. Est aut
em consuetudo vobis ut
vnum dimittam vobis in
pascha. Multis ergo dimis
tam vobis regem iudeorum
Clamauerunt tunc omni
nes, dicentes. Non hunc
sed Barrabam. Erat aut
em Barrabas latro. Tunc
ergo apprehendit Pilatus
Iesum, et flagellauit. Et
milites plectentes coronam
de spinis: imposuerunt ca
piti eius: et ueste purpurea
circundederunt eum. Et
veniebant ad eum: et dice
bant. Tue rex iudeorum. Et
dabant ei alaspas. Eruit
iterum Pilatus uestes et

The passion.

Dicit. Ecce adducio vobis
eum foras; ut cognoscatis
quia nullam inuenio in eo
causam. Eruit ergo Jesus
portans coronam spineam;
et purpureum vestimentum.
Et dixit eis Pilatus. Ecce
homo. Cum ergo vidissent
eum pontifices et ministri:
clamabant dicentes. Crucifige. Crucifige eum. Dis-
cit ei Pilatus. Accipite e-
um vos et crucifigite. Ego
enim non inuenio in eo cau-
sam. Responderunt ei iu-
dei. Nos legem habemus,
et secundum legem debet
mori: quia filium dei se fe-
cit. Cum ergo audisset Pi-
latus hunc sermonem: ma-
gis timuit. Et ingressus est
pretorium iterum: et dicit
ad Iesum. Unde es tu? Je-
sus autem, responsum non
dedit ei. Dicit ergo ei Pi-
latus. Nisi non loqueris?
Nescio quia potestatem ha-
beo crucifigere te et potesta-
re habeo dimittere te. Res.
Jesus. Non haberet potes-
tatem: aduersum me illa:
nisi tibi datum esset desu-
per. Propterea qui me tra-
didit tibi maior peccatum
habet. Et exinde querebat
Pilatus dimittere eum. In-
dei autem clamabant dicen-
tes. Si hunc dimittis, non
es amicus Cesari. Omnis
qui se regem facit, contra-
dicit Cesari. Pilatus ergo
eum audisset hos sermo-
nes, adduxit Iesum foras

to them. Beholde I brynge him forth
to you / that ye maye knowe / that I
fynd no faute in him. Than came Je-
sus forth wearing a crowne of thorne
and a robe of purple. And pilate sayd
vnto them. Beholde the man . Whā
the hyghe prestes and ministers saw
him / they cryed, sayenge: Crucifie
him / Crucifye him . Pylate sayde vne
to them. Take ye him / and crucifie
him. For I fynde no cause in him .
The Jewes answered him: we haue
a lawe / and by our lawe he ought to
dye: because he made him self the son
of God. Whan pylate herde that say-
enge / he was the more affrayde / and
sayd vnto Jesus: whence art thou?
But Jesus gaue him none answere.
Than sayde pylate vnto him. Spea-
ke st thou not vnto me? Knowest thou
not that I haue power to loose the s
Jesus answered: thou couldest haue
no power at all agaist me / except it
were gyuen the frome aboue. Ther-
fore he that delyuered me vnto the is
more in synne. And from hence forth
sought pylate meanes to lose him.
But the Jewes cryed / sayenge: If
thou let him go thou art not Cesars
frende. For who so euer maketh him
self a kynge / is against Cesar. Whā
Pylate herde that sayeng / he brought

The passion.

Jesus forthe, and sat downe to gyue sentence , in a place called the Paue-
ment: but in the Hebrew tongue Gab-
batha. It was the Sabbath even /
which falleth in the Easter feast, and
about the sixt houre. And he sayd vnto
the Jewes : Beholde your kyng.
They cryed awaye with him / awaye
with him / crucify him . Pilate sayde
vnto them . Shall I crucifye your
kyng ? The hyghe prestes answered
we haue no kyng but Cesar . Than
deluyered he him vnto them to be cru-
cified . And they take Jesus and led
him awaie . And he bare his crosse / &
went forth into a place / called y place
of dead mens sculles (which is na-
med in Hebrew Golgatha) / where
they crucified him: and with him two
other on eyther syde one / and Jesus
in the myddes . Pilate wrote his ty-
tle / and put it on the crosse . The wry-
tyng was , Jesus of Nazareth , kyng
of the Jewes . This tytle red manye
of the Jewes . for the place where Je-
sus was crucifyed / was nyghe to the
cittie . And it was wryten in Hebrew
Greke / and Latyn . Than sayde the
hyghe Prestes of the Jewes to Pilate .
Wryte not kyng of the Jewes :
but that he sayde / I am kyng of the
Jewes . Pilate aunswere d & sayde .

et sedit pro tribunali in loco
eo quid dicitur licostratos.
Hebreu autem Gabatha.
Erat autem parasceue pas-
che, hora quasi sexta . Se-
dictus Iudeis . Ecce rex bes-
ter . Illi autem clamabant.
Colle, Colle , crucifige eum.
Dicit ei Pilatus regem be-
stium crucifigan . Respon-
poni . Non habemus regem
nisi Cesar . Tunc ergo
tradidit illum eis: ut cruci-
ficeretur . Suscepserunt au-
tem Iesum , et eduxerunt
eum: et bauiulans sibi crucem,
exit in eum (qui dicitur cal-
varie) locum Heb. golgatha
vbi eum crucixerunt . Et
cum eos alios duos hinc
ei hinc: medium autem Ie-
sum . Scriptit autem et tu-
culum Pilatus et posuit su-
per crucem . Erat autem
scriptum: Jesus nazarenus
rex iudeorum . Hunc ergo ti-
culum multi legerunt iudes-
deorum , quia propter uitatem
erat locus ubi erat . fixus
est Jesus . Erat enim scrip-
tum heb . grece , et latine .
Dicebat ergo Pilatus pos-
tifices iudeorum : Holi scri-
bere rex iudeorum : sed quia
ipse dixit . Rex sum iudeo-
rum . Respondit Pilatus .

The passion.

Quod scripti scriptit. Mat-
tes ergo cum crucifixissent
eum: Acciperunt vestimenta
eius, et fecerunt quatuor
partes, vnicuique militi
partem et tunicam: Erat
autem tunica inconsutilis
desuper contexta per totū.
Dixerunt ergo ad iuicem.
Non scindamus eam: sed
coperiatur de illa cuius sit.
Ut scripture impleretur di-
cens. Partiti sunt vestimenta
mea sibi: et super ve-
hem meam miserunt sor-
gem. Et milites quidem hec
fecerunt. Stabant autem
ixuta crucem Iesu mater
eius, et soror matris eius
Maria Cleophe, et Maria
Magdalene. Cum vidisset
ergo Jesus matrem, & disci-
pulum quem diligebat, di-
xit matre sue. Mulier ecce
filius tuus. Deinde dixit dis-
cipulo. Ecce mater tua. Et ex illa ho-
ra accepit eam discipuli suam.
Postea sciens Jesus: quia
iam omnia consummata
erant: ut consummatur
scriptum. dicit: Hic sic. Mas-
tum autem possum erat, aceto
plenum. Illi autem spongi-
am plenam aceto hysopo
circumponentes: obtule-
runt ore eius. Cum ergo
accepisset Jesus acetum,
dixit. Consummatum est.

What I haue wryten þ haue I wry-
ten. Than the soudyours whan they
had crucifyed Jesus, toke his garme-
tes and made fourte partes, so euery
soudyer a part at alio his cote. There
was a cote without seme, wrought by
þou throughout. And they sayde one
to an other. Let vs not drynde it, but
cast lottes who shall haue it. That the
scripture myght be fulfylled, whiche
sayth: They parted my rayment a-
monge them and on my cote dyd cast
lottes. And the soudyers dyd suches
thinges in dede. There stode by the
crosse of Jesus his mother / & his mo-
thers syster / Mary the wyfe of Cleo-
phas / and Mary Magdalene. Whan
Jesus sawe his mother, and the disci-
pule standyng whom he loued / he sayd
vnto his mother: Woman / beholde
thy sonne. Than sayde he to the disci-
pule: Beholde thy mother. And from
that houre the discipule toke her for his
owne. After that whan Jesus percey-
ued that all thinges were performed
that the scripture myght be fulfylled /
he sayde / I thirst. There stode a ves-
sell full of bynegr by. And they fyl-
led a sponge with byneger / & wound
it aboute with psope / and put it to his
mouthe. Assone as Jesus had recey-
ued of the byneger, he sayde: It is fy-

The passion.

nysched. And bowed his heade / and
gave vp to gholse . The Iewes than
because it was the Sabbath even /
that the bodyes shulde not remayne
vpon the crosse on the Sabbath daye
(so that Sabbath daye was an hygh
daye) besought Pylate that they leg-
ges myght be broken / and that they
myght be taken downe . Than came
the soudyers and brake the legges of
the first, and of the other, which was
crucified with Jesus . But when they
came to Jesus, and saw that he was
dead alredy, they brake not his leg-
ges : but one of the soudyers with a
speare, thrust him into the syde / and
forthwith came out bloude and wa-
ter . And he that sawe it bare recorde,
and his recorde is trew . And he kno-
weth that he sayth true, that ye might
belue also . These thiges were done
that the scripture myght be fulfylled :
ye shall not breake a bone of him .
And agayne an other scripture sayth .
They shall loke on him, whome they
pearled . After that Joseph of Arama-
thia (whiche was a disciple of Jesus:
but secretly for feare of the Iewes)
besought Pylate / that he myghte
take downe the bodye of Jesus .
And Pylate gave hym lycence .
And there came also Nicodemus /

DD. i.

Et inclinato capite tradidit
spiritum . Inde, ergo quos
nam paraceuerat erat : vt
non remaneret in cruce cor
pora sabbato (erat enim
magnus dies ille sabbati)
rogauerunt Pylatum , vt
frangerentur eorum crura,
et tollerentur . Venerunt es
go milites et primo quidem
fregerunt crura et alterius
qui crucifixus est cum eo .
Ad Iesum autem cum ves-
timentis: vt videret eum ians
mortuum: non fregerunt es
ius crura sed unus milites
lancea latuus eius apperuit
et continxo ex uit languis
et aqua . Et qui vidit testis
montium phibuit : et verum est
testimonium eius . Et ille scit
quia vera dicit , vt et vos
credatis . Facta sunt, enim
hec : vt scriptura impleatur .
Os non comminuetis
ex eo . Et iterum alia scrip-
tura dicit . Videbant in que
transfixerunt . Post hec au-
tem roganit Pylatum Jo-
seph ab Arimathea, eo quod
esset discipuli Iesu: occul-
tus autem propter metum
iudeorum) vt tolleret cor-
p' Iesu: et p' misericordia
Pylatus . Tenuit ergo et traxit corpus
Iesu . Venit dom' aut' fides

The passion.

qui veneat ad Jesum nos te p̄sumus: ferens mixtūā myrtle et aloes h̄i libras centum. Accepterunt autē corp̄us Iesu, et ligauerunt lin̄tis cum aromatibus sicut mos iudeis est sepelire. Erat autem in loco ubi cruci fixus est op̄tus, et in orto monumentum nouū: in quo nondum quisquam positus fuerat. Ibi ergo propter paracēne iudeorū quia iuxta erat monum̄ posuerunt Iesum. Deo gratias,

which at the begynnyng came to Jesus by nyght, and brought of myre and aloes myngled togither / aboue an hundred pounde wryght. Then toke they the body of Iesu & wounde it in lynnēn clothes with p̄odoures / as the maner of the Jewes is to bury. And in þ place where Jesus was crucifyed / was a garden / and in the gardē a new sepulchre, wherin was never man layde. There layde they Jesus because of the Jewes Saboth euēn / for the sepulchre was nyghe at hande.

Canticle. Thou that suffredest for us.

Answer. Lord haue mercy on us.

A prayer.

Lord whiche hast displayed thyne handes and sete / and all thy body on a crosse for our syulcs, & suffredest the Iues to set a crowne of thorne on thy head, in despyte of thy most holy name. And for vs synners dyddest suffre fyue greuous wōdes gyue vs this daye and euer the vse of lyght, se nce, and vnderstandinge of penaunce, abstinenſe, pacientie, humilitatis, caritatis, item, sensum, et intellectum, et puram conscientiam usque in finem. Per te Iesu Christe, ſauour of the worlde, which lyuest & regnest with the father, and the ho-

Canticle. Qui passus es nobis.

Reſpoſt. Domine misere nobis.

Cantamus.

Spons qui manus tuas et pedes tristes, et totum corpus tuum, pro peccatoribus in ligno crucis posuisti et coronam spineam a inde ē in despectu sacratissimi nominis tui super caput tuum impositam sustinuisti: et quinque vulnera pro nobis peccatoribus in ligno crucis passus fuisti: da nobis hodie et quotidie usum penitentie, abstinenſe, pacientie, humilitatis, caritatis, item, sensum, et intellectum, et puram conscientiam usque in finem. Per te Iesu Christum ſaluator em⁹t. Qui cum patre & Spi-

Of S. Luke.

ly ghost, God. Woulde without ende
O Lorde for thy great mercye & grace
Helpe thy people / that so fayne wolde
hau. et usando vias et regnas
de. per omnia secula secu-
lorum.
Thy holy Gospell preached in euery
place.
And that thou thy flocke may saue.
fro me the daunger of eternall fyre.
for whiche all Christes people the pray
and desire. So be it.

C A lesson of the Gospell of S.
Luke mencyoning the re
surrection of Christ.
Luc. xxiii.

B Ut vpo one of the Sabbothes
Very early in the mornig, they
came unto the Sepulchre / & brought
the spices which they had prepared / &
certayne women with them. Neuer-
thelesse they founde the stonc rolled
awaye frome the sepulchre and went
in, & founde not the body of the Lord
Iesu, And it happened as they were
amased therat, beholde there stode by
them two men in shynyng garmen-
tes. And they were afayd, and cast
downe their faces to the earth. Theri
sayde they vnto them: What se ke
ye: the lyuyng amonge the dead: he
is not here he is rySEN vp: Remem-
ber how that he told you whē he was

D.D. II.

Secundum Lucam.

Caput. xliii.

T As autem sado-
bati valde diluc-
culo venerunt ad
monumentum, portantes,
que parauerunt aromata:
inuenierunt lapidem reuolu-
tum a monimento. Et in-
gressi, non inuenierunt cor-
pus domini Iesu. Et fact
est dum mente consternate
essent de isto, ecce duo viri
steterunt secus illas in ve-
ste fulgente. Cum tamen
autem et declinarent dul-
cum in terram, dixerunt ad
illas. Quid queritis viuen-
tem cū mortuis: nō est hic,
sed surrexit recordamini q-
lit locutus est vobis, cū ad-

Of S. Luke.

Que in Galilea esset, dicens.
Quia oportet filium hominis
tradi in manus hominum
peccatorum et crucifigi, et die
tertia resurgere. Et recordo;
date sunt verborum eius.
Et regressi a monumento,
continuerunt hec omnia illis
duodecim, et ceteris omni;
bus. Erat autem Maria Magdalene, et Joanna, et
Maria Jacobi, et cetera
que cum eis erant, que dice
bant ad apostolos hec. Et
vita sunt ante illos sicut de
liramentum verba ita, et
non crediderunt illis. Pe-
terus autem surgens, curar
et ad monumentum: et pro-
cumbens vidit linteamina
sola posita, et abiit secum
mirans quod factum fuerat.

yet in Galyle, and sayde: The sonne
of man muste be deluyered into the
handes of synners / and be crucify-
ed, and the thryde daye ryse agayne.
And they remembred his wordes, &
went frome the sepulchre, and tolde
all this vnto the eleuen and to all the
other. It was Mary Magdalene
and Johanna, and mary James / &
the other with them, that tolde this
vnto the Apostles. And their wordes
semed vnto them, as thoughe they
had bene but fables, and they beleued
them not. But Peter arose and ran
to the sepulchre, and stouped in / and
sawe the linnen clothes layde by
them selues, and departed. And he
wondred within hym selfe at that
which had happened.

Chankes be to God.

Secundum Matrem.

Caput. xvi

Dicitur autem
secundentibus illis duodecim appa-
reuit: et exprobavit incredu-
litate eorum i' dureitia cordis,

Clesson of the Gospell of S.
Marke concerning the
ascension of Christ.

Mat. xvi.

At the last, as the eleuen sat at
the table, he shewed himselfe
vnto them, and rebuked their unbe-
lief, and the hardenes of their hert;

Of S. Marke.

because they beleued not them whiche
had sene him ryse n. And he sayde vnto
them: Go ye your waye into al the
worlde, and preache the gospell vnto
all creatures. Who so beleueth and
is baptysed, shall be sauued: But who
so beleueth not shall be damned. As
for the tokenis whiche shal folow them
that beleue, these are they: In my
name shall they caste oute deuelles:
Speake with newe tongues: dryue
awaye serpentes: And yf they drinke
any deadly thinge, it shall not hurte
them: They shall laye their handes
vpon the sick, and they shall reco-
uer. And the Lorde, after that he had
spoken vnto them, was taken vp into
heauen, and sitteth at the ryght
hande of God. And they went out, &
preached euery where. And the

Lorde wrought with them
& confirmed the word
with tokenis so-
lovinge.



quia his qui viderant eum
resurrexisse: non crediderunt.
Et dixit eis, Euntes in mun-
dam uniuersitatem, predicare
euangelium omni creature. Quis crediderit et baptiza-
tus fuerit: saluus erit, qui
vero non crediderit: condam-
nabitur. Signa autem eos
qui crediderint, haec sequen-
tia. In nomine meo demo-
nia euident, linguis loquens
tue nouis. Serpentes tol-
lent, et si mortiferū quid-
biberint, non is noce-
bit. Super egros
manus impo-
net: et bene
habebunt,



Eighte seconde parte of this Manuall called prayere.

CIn order and forme of brydlynge of the bides
by the kynges cominaundement.

PYe shall praye for the whole Congregation of
Christes Church, and specially for this churche
of Englande, wherin first I comande to you
deuout prayers the kynges most excellēt mai-
tie, iupreme head immediatly vnder God of the spiritual-
tie and temporaltie of the same church, and for the prosper-
te of the noble Prince Edwarde his sonne.

CSecondely ye shall praye for the clergye, the Lordes te-
porall and commons of this realme, besechynge almyghty
God to gyue every one of them in hys degré grace to vse
them selues in suche wyse as may be to his contentation/
the kynges honoure and the weale of the realme.

CThirdly ye shall pray for the soules that be departed aby-
dinge the mercy of almyghty God, that it may please hym
rather at the contemplacion of our prayers to graunt them
the scuycion of his presence.

CThe seuen petitions of
the Water noster.

CPrima petitio.

DDeo noster qui es
in celis sanctifice
nomen tuum.
CSecunda petitio.

CThe first petition.

OUr father whiche art in heanem
hallowed be thy name.

CThe second petition.

The pater noster.

Chy kyngdome come.

C The third petition.

Chy wyll be done in earth as it is in
heauen.

C The fourth petition.

C Yve vs this daye our dayly bread.

C The fift petition.

C And forgyue vs our trespasses / as
we forgyue the that trespass against
vs.

C The sixt petition.

C And let vs not be led into tempta-
tion.

C The seventh petition.

C But delyuer vs from euyll. Amen.

C The salutation of the auengell
called the Bete Maria.

C Hail Marye full of grace: the
Lorde is with the. Blessed arte
thou amonge women. And blessed is
the fruyte of thy wombe. Amen.

C A prayer to be sayde in the morynge
when you aryste.

C Thanke the my heauenly fader, by thy derely belo-
ued sonne Iesus Christ that this nyght thou hast gy-
uen me slepe and rest, preseruunge me frome all hurte and
veryls. I beseeche the to kepe me lykewylle this daye frome
synne and all euyls, so that all my dedes, ye all my lyfe

Amen lat regnum tuum.

C Tertia petitio.

D lat voluntas tua, sicut in
celo et in terra.

C Quarta petitio.

D anem nostram quotidie
num da uerbis hodie.

C Quinta petitio.

De dimittite nobis debita
nolra sicut et nos dimittis-
mus debitoribus nostris.

C Sexta petitio.

Et ne nos inducas in tem-
tationem.

C Septima petitio.

G ed libera nos a mala.
A men.

C Salutatio Gabriele
angeli.

A Ve Maria gracie
plena domini tecum: benedicta
tu in mulieribus, et benec-
dictus fructus ventris tui
Iesus Christus. Amen.

Graces.

mought please the, I commit my self both bodye and soule
and all the thynges that I go about into thy handes. Thy
holie angell be wyth me, lest the deuell my aduersary haue
ony power ouer me. Amen.

C The grace to be sayd afore dynner.

The ercs of all thynges loke vp and wayte bpon the
(O Lord) and thou geuest them meate in due tyme.
When thou geuest it to them then they gather it / when
thou openest thy hande then ate they well satisfyed. Thou
openest thy hande / and replenishest all thynges lyuyng
wyth thy blessinge. **C** Oure father.

O Lorde God oure heuenly father / blesse thou vs / and
these thy gystes which we here receaue of thy blesсыng and
bountuous goodnesse thoro'we thy sonne Jesu Christ
Amen.

C Grace after dynner.

Thank the (o Lorde) our fathert / by thy sonne
Jesus Christ our Lord for al thy benefyces / which
lyuest and raygnest from age to age / wold without end.
Amen.

C The grace before supper.

C hrist which at the last supper gave himselfe vnto vs
promysynge his body to be crucifyed / and his bloud
to be shed for our synnes / blesse vs and our supper. Amen.

C The grace after supper.

D onour and prayse be to God the kyng euerlastynge
Immortall, inuisyble and wyle onely for euer & euer
Amen.

Od almyghty fathert of all mercy / and God of all com
solacion , gyue vs grace to consent togither in thi
knowldege of his truthe thoro'w Jesu Christ that we maye
with one mynde, and one mouth, glorifyce God the fathert

Prayres.

of our Lorde Iesus Christ. Amen.

Chuan thou shal go to bedde
saye thy s.

I laye me downe to rest, In the name of the fater/
of the sonne/and of the holy goost. Amen.

Thanke the my heauenly fater by thy dere beol-
ued sonne Iesus Christ/that thys daye of thy ple-
teous rych mercy/ thou hast thus preserued me. I praye
the forȝeue me all my synnes whiche I haue thys daye
vnyghteously comynted in dede/woerde and in thought
And that thou weldest bouchsafe of thy gracious good-
nes/to kepe me thys nyght/ for I comynte my selfe both
body and soule, and all myne into thy handes. Thy holy
aungel be wyth me / lest my deadlye aduersarye haue in-
tresse into me. Amen.

CThe abrogacion of the holydayes.

Heit that the feast of Dedicacion of the churche
shall in all places throughe out thys realme be ce-
lebrated and kepte on the fyfth sondaye of the moneth of
Octobre for euer, and vpon none other daye.

CItem that the feaste of the Pat ron of euery churche
within thys realme, called commonly the Churche holy
daye, shall not from hensforch be kepte or obserued as a
holidaye, as heretofore hath ben vsed, but that it shalbe
lawfull to all and singuler personnes, resydent or dwel-
lynge wythin thys realme, to go to theyr worke, occupa-
cion, or misterye, and the same tuly to exercycle and occu-
pye vpon the sayd feaste, as vpon any other workedaye,
excepte the sayd feaste of Churche holydaye be suche as
must be elles vniuersally obserued as a holy day by thys
sayd naunce followynge.

CC. i.

the holydayes.

¶ Also that al those feastes or holydayes which shal happen to occurre, eyther in the heruest tyme, whiche is to be cōpted from the fyſt daye of July vnto the. xxix daye of Septeſbre, or els in the terme tyme at Westmynſter, shall not be kepte or obſerued from hensforþ as holy dayes, but þ it maye be lawfull for euery man to go to hys worke or occupacion vpon the ſame, as vpon any other worke daye, excepte alwayes the feastes of the Aþoſtles, of our blessed Lady, and of Saynt George, and the. iii. Euangelistes, and Mary Magdalene. And also ſuche feastes as wherin the kynges Judges at Westmynſter hall do not vſe to ſyt in iudgment, all whiche ſhall be kepte holy & ſolempne of euery man, as i tyme paſt hath ben accuſtomed.

¶ PROVIDED alwayes that it maye be lawfull vnto all Preſtes and Clarkes, as well ſecular as regular, in the toþſayde holydayes nowe abrogate, to ſyng or ſayre theyz accuſtomed ſeruyce for thofe holydayes in theyz Churches, ſo that they do not the ſame ſolemply nor do ryngē to the ſame after the maner uſed in hygh holydayes, nor do commaunde or indicte the ſame to be kepte or obſerued as holydayes.

¶ Finally the feaste of the natiuite of our Lord, of Eaſter, of the natiuite of Saynt Johſi Baptyſt, and of S. Mychaell the archaungell, ſhal be from hensforþ accōted accepted & taken for the. iii. generall offryngē dayes.

¶ And for further declaration of the premisses, be it knownen that Easter terme begynneth alwayes the. xviii. daye after Easter, rekenyng Easter daye for one, and endeth the mondaye nexte after the Ascencion daye.

¶ Trinite terme beginneth alwayes the wednisdays nexte after þ octauies of Trinite sondaye, and endeth the xi. or xii. daye of July.

¶ Myghelmas terme begynneth the. ix. or x. daye of

A prefase

October / & endeth the xxvii. or xxix. day of Nouembre.
¶ Hilary term beginneth the xxiiii. or xxvii. daye of
January / and endeth the xi. or xii. daye of Februarie.
¶ In Easter terme vpon the Ascencio daye. ¶ In Tri-
nitie terme vpon the nativite of saynt John Battist.
¶ In Myghelmas terme vpon Alhallowe daye .
In Hilary terme vpon Candelmas day. The Kyn-
ges Indges at westmynster do not vse to syt
in iudgement nor vpon any sonday.

C God save the Kynge.

C A prefase to the Matyns & the other hou-
res declarynge the fyfth institution of them, and for what
cause they be receaued and accustomed to be sayd
in the church / and amonge other Christians.



If longe tyme (Christen reader) it hath
ben vsed in the church of God certayn
houres to be appointed to the seruice
of God / and to prayer, in the whiche a-
moge other besynes mā shulde of hys
lorde God haue a herty and seruēt me-
ditacion, and contemplacion / and a re-
membrance of the manyfolde benefyces and bountiful
goodnes of God shewed to hym. The fyfth limitation or
appointment of houres was not by mans iuencion or
devisle / but (as I reade) was of God. In the seconde boke
of Moses I fynde that almyghtye God commaunded þ
twylie in the daye they shulde do sacrifice / layenge: Eue-
ry daye thou shalt offer two lambs / one in the morynge
and another at nyght. Of the whiche one was called the
morynge sacrifice / the other the eueninge sacrifice.
As we now call the morynge prayers Matens / and the

CC.ii.

To the Makers

menyng prayer Euensonge. But that now our pray-
ers be distyncted in seuen houres / I thynke it taken of
David whiche seuen tymes in the daye testifeyeth that
he prayed the Lord whiche seuen tymes he dyd not ap-
poynte in one partie of the daye, but in dyuers tymes / as
in the morynge / in the myddaye / and at nyght. Evespere
mane / et meridie / narrabo et annunciaro et exaudi et vo-
cem meam. After whome Daniell accustomed thyse in
the daye on hys knees to pray; Of whome as saynt Ci-
stane doth testifye it was taken that these houres of y-
me / the thirde / the syxte / and the nyght to be vseid in the
church / whiche thynge I thynke not to be true that only
of hym thyse vse was taken / but also of the other (whiche
we haue reherced) whiche were before hym. Saynt Je-
rome accordingly to Daniels maner & custome of prayere
doth diuid the daye in thre houres / and that by ymita-
tion of the examples of the new testament / that is in the
morynge whiche is the thirde houre / at the which tyme
the holy goost inspyred the Apostles & in the syxte houre
that is at dynner tyme. As Peter dyd whiche inten-
dyng to eate hys meate aboute the syxte houre
ascendyd into the garret to praye. And the ix. houre as
whiche tyme Peter and John ascended in to the
temple to praye whiche houre was cal-
led the ix. houre of prayere. ¶
caution taken by these
places of scrip-
ture & by

the examples also of the same it
to be thought that these houres hath
ben receaued in the churche,

Matyns.



Lorde / open thou
my lyppes. And thē shall my
mouth shewe forth
thy prayse.
O god bende thy
life in to my helpe.
Lorde hast he to helpe me;
Glory be to the fathur / to the son/
and to the holy ghost.



Psalmus. I.
Dñe
Mabia mea
aperies.
Egos meu an-
nunciabit laude
tuā. Psalm. Ixix.
De in adiuto-
rū miū intende.
Onead adiuua-
dum me festina.
Olia patris si-
no & spūl sancto.

A

Matyns.

As it was in the begynnyng/as
it is nowe/ & euer shalbe. So be it.

¶ Praye ye the lorde.

C The inuytatory. Math.xi.
Come vnto me all ye that labour
and are laden/ and I shal refresshe
you. 

C The.lxxxviii.psalm.

 Ome and let vs ioyful-
ly geue thankes vnto
the lorde/ let vs reioyce
in god our savyour / let
vs approche vnto his presence with
praye and thankes geuyng / and
syng we vnto hym in psalmes.

Come vnto me all ye that labour
and are laden/ and I shal refresshe
you. 

¶ Our god is a great Lorde and a
great kynge ouer al goddes/ which
shall not forsake his people / in
whose power are all the costes of
the earth/ & he beholdeth the top-
pes of the mountaynes.
And I shall refresshe you.

¶ Scut erat i p;i-
cipio & nūc & sem-
p & in sc̄la scloꝝū.
Amen. Alleluia.
Inuitatorium.
Math.xi. Veni-
te ad me oēs qui
laboratis & one-
rati estis , et ego
reflicā vos.
psal⁹. lxxxviii.

Venite ex
ulcemus
dho iubilem⁹ deo
salutari nostro, p
occupem⁹ faciem
ei⁹ in cōfessione, &
in psalmis iubile
mus ei. Inuita.
Venite ad me om
nesqui laboratis
& onerati estis, et
ego reflicā vos.

¶ M̄ de⁹ magn⁹
dhs & rex magn⁹
sup oēs deos, qm̄
non repellet dhs
plebe suā, q; i ma
ui ei⁹ sunt oēs fi
nes terre, saltitu
dines mótu ipse
cōspicuit. illui.
et ego reflicā vos

Matyns.

The see is his / for he hath made it / and his handes hath facyoned the earth also / come therfore and let vs Worshyp / and fal downe before the Lorde / Whiche hath made vs / for he is our lorde god / and we are his people / & the shepe of his pasture. Come unto me. sc.

Wolwe if ye here his voyce se that you harden not your hertes / as they dyd in the tyme of temptacyon in Wyldernes / bytterly inturmutyng agaynst god / Where your fathers tempted me / & prouoked me to anger / yet falwe they my workes Come unto me all ye. sc.

Hourty yeres was I a neyghbor unto this generacyon / wherfore I sayd ever / they hertes are gone from me / they know not my wavyes to whom I wrote in my great anger / that they shulde not ente in to my rest.

Come unto me all ye. sc.

Glory be to the fathur. sc.

A.ij.

¶ In ipse⁹ e mare
& ipse fecit illa &
aridā fūdauerūt
man⁹ ei⁹, venite
adorem⁹ & pcida
m⁹ āte deū plore
m⁹ corā dho q̄ fe-
cit nos, q̄ īp̄e est
dñs de⁹ n̄c, nos
aut̄ ppl̄s ei⁹ & o-
ues pascue eius.

Inui Venite. sc.

Hodie sibocē ei⁹
audieritis nolite
obdurare corda
vestra, sicut ī exa-
cerbatione scđm
diē tētatiōis ī de-
serto ubi tētaue-
rūt me p̄kes v̄ki p-
bauctūt & videt
opa mea. Inui.
Venite ad me. sc.
Quadragita an-
nis prum⁹ fui ge-
nerationi huic &
dixi sp. hui errant
corde, īp̄i vero nō
cognouerūt bias
meas q̄b⁹ iurau-
ī ira mea si itrol-
būt ī requiē meā.
Venite ad me. sc.
Glory patri. sc.

Matyns.

Sicut erat. sc.

Hymnus.

Tu Eni crea-
tor spiri-
tus metes tuorum
vita, imple su-
pna gracia, que
tu creasti pectora

Qui paracletus
diceris, donum
dei altissimi, nos
vivus ignis ca-
ritas, et spiritu-
lis uictus.

Tu sepiiformis
munere dextre
dei tu digitus, tu
rite promissio pa-
tris, sermone di-
cans guttura.

As it was in the begynnyng. sc.

The hymne.

Aome holy ghost o creatour
eternall.

In our myndes to make blys-
cyon.

And fulsyll thou with grace su-
pernall.

Our hertes that be of thy creacyd

Whiche of Chryst the comforter
arte named.

Thou the gyfte of the God moost
hyest.

The lyuyng well and charpte in-
flamed.

The spypytual vncyon that man-
nes soule delytest.

Thou whiche arte senenfolde in
gyfte of munysence.

And of God the father the fynger
full of myght.

Encychyng tonges with speches
and eloquence.

Accordyng of the father to the pro-
myse full ryght.

Matyns.

Gene lyght to our sences darke,
ned with ygnoraunce.
And in to our hartes infounde p-
fyte loue.
Our infyrmme nature geuen to fles-
shely pleasaunce.

Strengthe in godlynesse by ihp
powr aboue.

Repell the ghostly ennemy that
he haue no powr.
And gene vs peace i our cōscience
Be thou our gyde & go vs before.
That we may avoyde synne our
soules pestylence.

Thou spyyte of trueth / graunt
vs thowle the.

Of the father to haue the knowl-
lege and also of the sonne.

And that thou of them bothe pro-
cedest in deite.

Make vs to beleue in every tyme
and season.

Prayse be to the father with the
sonne.

And to the holy spyyte also be
A.ij.

Accende lumen
sensib⁹, infunde
amorem cordib⁹
firina nostri co-
poris virtute sic
mans perpetum.

Nostrē repellas
longi⁹, pacemq
dones protinus
ducto zelic te pre-
vio, vitemus oē
nocum.

Per te sciamus
da patrem, nosca-
mus atqz filium
te utriusqz spiritu-
tum, credamus
omni tempore.

Sit laus patri
cum filio, lanceo
simul paraci eto,

Matyns.

mobiliq; mittat fi-
lius carisma san-
cti spiritus. Amé
Psalmus. v.

Geba mea
autib; p-
cipe dñe , intelli-
ge clamor; e meū.
Intēde voci ora-
tiōis mee, rex me-
us q; de; me; , qm
ad te o;abo dñe.
Mane exaudiens
vocē meā , mane
astabo tibi q; bi-
debo, qm nō de;
volens iniquita-
tem tu es.

Neque habitabit
fuita te malign⁹
neque permanebūt i-
nisti ante oculos
tuos.

O disti oēs hōpe
rānt iniquitatē, p-
des oēs q; loquū-
tur mendacium.
Atrū sanguinū &
boleū abhomi-
nabitur dñs.

Ego aut in mul-
titudine mīle cue

prayse.

Of whose graces as he hath done
Jesus Christ maye sende vs al-
wayes. C. Psalmus. v.

Here my wordes (o lord)
conſider my calling.
O marke the boyce of my petyt-
on my kyng and my god/ for vnto
the Wyll I make my prayer.

Here my boyce betymes (o lord)
for early in the morwynge Wyll I
gete me vnto the /yea & that with
dylygence.

Ho; thou arte not the God that
hath pleasure in the Wyckednesse/
there may no vngodly pson dwell
with the.

Suche as be cruel may not stand
in thy syght: thou arte an entrappe
vnto all Wycked doers.

Thou destroyest the lyers / the
lorde abhorreteth the blode thursty
and deceiptfull.

But as for me I wyll come in to
thy house/euen vpon the multitu-

Matyns.

de of thy mercye / and in thy feare
wyll I worshyp towarde thy ho-
ly temple.

Hede me (o lord) in thy ryghte-
ousnesse / because of myne enemys
and make the waye playne before
me.

For there is no faythfulnesse in
theyr mouthes / they dyssemble in
their hertes / their throte is an opē
sepulcre / With theyr tonges they
deceyue.

Punysshe them (o god) that they
may perisshe in theyr alyne yma-
gynacions cast them out / because
of the multitude of their vngodly-
nesse / for they rebell agaynst the.

Hagayne / let all them that put
theyr trusse in the / rejoyce / yea let
them ever be gywyng thankes / be-
cause thou defendest the / that they
whiche loue thy name may be ioy-
full in the.

For thou Lord geuest thy bles-
syng unto the ryghteous / and

introibo i domū
tuā adorabo ad
cōplū sanctū tuū
in timore tuo.

O fie deduc me i
iusticia tua pp-
ter iimicos meos
dirige i cōspectu
tuo viā mean.

Qui nō est in ore
eoz veritas eo;
eo; vanū est, se-
pulchru patens
et guttur eoz lin-
guis suis dolose
agebat iudica il-
los deus.

Decidat a cogi-
tationib; suis, se
cundā multitudi
de impieratū eoz
expelle eos qm it
titauerū te dñe.

Et letent oēs q
sperat i te, in ex-
iū exultabunt et
habitabis i eis, g
gloriabuntur in
te omnes qui dilig-
unt nomen tuū
Quoniam tu be-
nedices iusto,

Matyns.

domine viscuto
bone voluntatis
tis tue coronasti
nos.

Gloria patri. sc.
Scut erat i. sc.
psalmus. xxviii.

Ad te dñe
Aeuauit a-
nimā meā , deus
me⁹ in te cōfido
non erubescam.

Deos irrideant
me inniciet met;
ceterum vniuersit
qui sustinet te nō
confundentur.

Obfundant oes
nīqua agentes
superuacue.

Tias tuas dñe
demōstra mihi &
semitas tuasedo
ce me.

Dirige me in ve-
ritate tua & doce
me q; tu es deus
saluator me⁹ & te
sustinui tota die

Reminiscere mi-
serationū tuarū
dñe & misericordia
tuū que a sclo sūt.

With the favourable kyndenesse
thou defendest hym / as with a
shelde.

Glory be to the father. sc.

As it was in the begynnyng. sc.

C psalmus. xxviii.

Un to the(o lorde) I lyfte hym
Up my soule my god I trust in
the (oh) let me not be confounded.

Nest myne enemyes triumphē
ouer me / for all they that hope in
the shall not be ashamed.

But suche as be scornefull despyp-
pers without a cause they shall be
put to confusyon.

Shewe me thy wayes(o lorde)
and teche me thy pathes.

Rede me in thy truch and lerne
me / for thou arte the god of my sal-
uacyon / and in the is all my hope
all day long.

Mall to remembreance (o lorde)
thy tender mercys / & thy louyng
kyndenesse whiche haue ben euer
of olde.

Matyns.

O h remembre not the synnes
and the offences of my youthe,
but accordyng to thy mercye
thynde vpon me (O lord) for
thy goodnesse.

O h howe frendely and ryghte-
ous is the Lorde / therfore Wyll
he teache synners in the way.

He leadeth the symple a ryght
and suche as be meke them leare
neth he his wayes.

All the wayes of the lorde are
very mercye and faythfulness/
vnto suche as kepe his testa-
ment and couenaunt.

For thy name sake (O lorde)
be mercyfull vnto my synne / for
it is great.

What so euer he be that fereth
the Lorde / he shall shewe hym
the way that he hath chosen.

His soule shall dwell at ease /
his sede shall possesse the lande.

The secrete of the Lorde is a-
mong them that fere hym / and

B.

Velicta iuuētuis
mee et ignozantias
meas ne memine-
ris scđm misericordia
tuā memēto mei, tu
propter bonitatem
tuam domine.

Dulcis et rectus
dñs propter hoc le-
gem dabit deliquē-
tibus in via.

Diriget māsuetos
in iudicio, docebit
mitis vias suas.

Uniuersa vie domi-
ni misericordia et
veritas requirētib⁹
testamētum eius et
testimonia eius.

Propter nomē tuū
dñe ppiciaberis pec-
cato meo multū est
enim.

Quis est homo qui
timet dominum le-
gē statuit ei in via
quam elegit.

Hia ei⁹ i bonis de-
morabit, & semē ei⁹
hereditabit terram.
Eius manētū est do-
min⁹ timetib⁹ eū, et

Matyns.

testamentū ipsi⁹ ut
manifestetur illis.

O cult met semper
ad dñm qm̄t'pe euel
let de laquo pedes
meos.

Bespice in me & int-
serete in me, q; bnic⁹
et pauper sum ego.

Tribulationes co-
dis mei multiplicatae
sunt, de necessita-
tibus meis erue me
Uide humilitatem
meā et laboře meū
et dimitte bniuersa
delicta mea.

Bespice inimicos
meos qm̄t' multipli-
cati sunt & odio ini-
quo oderunt me.

Quisodi alam meā
& erue me, non eru-
bescaqm̄ speravi ite
Innocentes & recti
adheserunt mihi q;
sustinuite.

Libets deus Isra-
ell, ex omnibus tri-
bulationibus suis.
Gloria patri. sc.

he sheweth them his countenaunce.
Myne eyes are ever lokynge vnto
the Lorde / for he shall plucke
my fete out of the net.

Tourne the vnto me & haue
mercy vpon me / for I am desolate
and in mylerye.

The sorowes of my harte are
great / O bryngē me out of my
troubles.

Loke vpon myne aduersytye
and mylerye / and forgyue me al
my synnes.

Consyder howe myne enemys
are many / and bere a malysi-
ous harte agaynst me.

O kepe my soule / and delyuer
me / let me not be confounded / for
I haue put my trust in the.

Let innocensye and righteous
dealyng wayte vpon me / for my
hope is in the.

Delyuer Israell (O god) out
of all his trouble.

Glory be to the father. sc.

Matyns.

As it was in the. sc. ps. lxxv.

Bowe downe thyne eare
(o lord) and here me for
I am confortlesse and poore.

O kepe my soule / for I am ho-
ly / my God helpe thy seruaunt
that putteth his trust in the.

Be merciful vnto me(o lord)
for I call dayly vpon the.

Conforste the soule of thy ser-
uaunt for vnto the (o lord) do
I lyfte vp my soule.

Hoc thou lord arte good and
gracyous and of great mercye
vnto all the that call vpon the.
Seue eare lord vnto my pray-
er and pondre myne humble de-
syre.

In the tyme of my trouble I
cal vpon the for thou herest me
Among the goddes there is
none lyke the(o Lord) there is
not one that can do as thou doest
All nacyous whom thou hast
made shall come and worshyp

B.ij.

Sicut erat in. sc.

psalmus. lxxv.

Aclina dñe
T autē tuā & ex-
audi me, qm̄ inops
& pauper sum ego.
Custodi aliam meā
qm̄ sc̄tūs sū, salutē
fac seruū tuū deus
me⁹ sperantē in te.
Misere mei dñe,
qm̄ ad te clamaui
tota die.

Metifica aias serui
tui quontā ad te dñe
animā meā leuauit.

Q m̄ tu dñe suavis
& misericordia mea
ob⁹ inuocantib⁹ te.
Hucib⁹ p̄cipe dñe
orationē meā, & in-
tende vocis depreca-
tionis mee.

I n die tribulatio-
nis mee clamaui ad
te qz exaudisti me.
Non est similis cui
is dñs dñe, & non cō-
scdm opera tua.

Omnes ḡetes qual-
cunqz fecisti veni-
cut et adorabunt

Matyns.

cozam te dñe, et glo-
rificabūt nōmē tuū.

Quoniam magn⁹
es tu & faciēs mira-
bilia tu es de⁹ sol⁹.
Deduc me dñe in
via tua, et igrediar
in veritate tua, lete
tur cor meū ut time
at nomen tuum.

Adōkitebo; tibi dñe
de⁹ me⁹ i coto corde
meo, et glorificabo
nōmē tuū in eternū.
Quia misericordia tua mag-
na est sup me, & eru-
isti animam meam
ex inferno inferiori.
De⁹ iniqui surrex-
erunt sup me, & syna-
goga poterū quesiv-
erunt animam meā & nō
proposuerunt te in
conspectu suo.

Et tu dñe deus mi-
serator & misericors
patiēs & multe misere-
cordie et verac.

Respic in me & mi-

before the (O lord) and shall
glorifye thy name.

Hoc thou arte great and thou
doest wonderous thynges than
arte god alone.

Lead me in thy way (O lord)
that I may walke in thy trueth
o let my harte delyte in fearyng
thy name.

I thāke the(o lord) my god w
al my harte & wyl prayse thy na-
me forever.

Hoc great is thy mercye to-
ward me thou hast deluyered
my soule out of the depe hell.

O God / the proude are rySEN
agaynst me and the congrega-
cyon of the myghtye seketh af-
ter my soule / and set not the be-
fore theyz eyes.

But thou (O lord god) arte
full of compasyon and mercye
longe sufferyng / great in good-
nesse and trueth.

O tourne the then vnto me /

Maryns.

haue mercye vpon me / gene thy
strength vnto thy seruant / and
helpe the Sonne of thy hande
mayden.

Shelwe some token vpon me
for good / that they whiche hate
me may se it : and be ashamed:
because thou lord hast helped
me; and conforted me.

Glory be to the father. &c.
As it was in the begyn. &c.

C The antheime.

Owonderful exchaunge: the
creatour of mankynde: takyng
vpon hym a lyuyng body hath
not dysdayned to be borne of a
byrgyn . And he beyng made
man: without sede of man hath
comytted to vs his godhede.

C The versycle.

Holy mother of god: and byr
gyn pepetuall.

C The answere.

Pray thou for vs to the lord
celestyal.

B.iiij.

serere mei, da impe-
rium pueru tuo et
saluum fac filium
ancille tue.

Eac mecum signi
in bono , vt videant
qui oderunt me et
confundantur qm
tu dñe adiuuisti me
& consolatus es me.

Gloria patri. &c.

Sicut erat in. &c.

Antiphona.

O admirabile co-
mercium creatorum: qd
aetis humani am-
icatum corpus fu-
mēs de Ægine nasci
dignatus est. et pro-
cedens homo sine se-
mine largit' ell nobis
suam deitatem.

Versus.

Hæcæ dei genitrix
virgo semp maria.

Klopionium.

Interceude pro no-
bis ad dominū dei
nostrum.

Matyns.

Mathew. vi.

Deer noster
qui es in ce-
lis sanctificetur no-
men tuum. Adueni
at regnum tuum. fiat
voluntas tua, sicut
in celo et in terra.
Panem nostrum quo-
tidianum da nobis
hodie. Et dimitt
nobis debita nostra
sicut et nos dimitti-
mus debitorib⁹ no-
stris. Et ne nos in-
ducas i tentacione.
Sed libera nos a
malo. Amen.

Benedictio.

Iube dñe b̄dicere.
Responsum.
Benedictione per =
petua, b̄dicat nos
pater eternus.

Lectio prima,
Romanoꝝ. iii.

Simus autē
qm̄ quecūq;
ix loquutus, iis qui

C The pater noster.

DUr father which arte
in heauen / halowed
be thy name. Thy
kyngdome come.

Thy Wyll be fulfylled / as well
in earth as it is in heuen. Geue
vs this daye our dayly breade.
And forgeue vs our trespasses
as we forgene the that trespass
agaynst vs. And let vs not be
led in to temptacyon. But dely
uer vs from enyll. So be it.

C The blesyng;

C Lorde we be eche the of thy
blesyng.

C The answere.
With a blesyng perpetuall.
Blesse thou vs father eternall.

C The syxt lesson.

DE knowe that what so
ever the lawe sayeth it
sayth it unto the whiche

Matyns.

are bnder the lawe that eny
mouthe may be stopped / & that
al the Worlde may be detter vnto
God / because that by the de-
des of the lawe no flesche maye
be iustifyed in his lyght / for by
the lawe cometh but the knowle-
lege of synne . But nowe with-
out addyng to of the law is the
ryghteousnesse which auayleth
before God declared / hauyng
wytnes of the lawe and the pro-
phetes . But I speake of the ry-
ghteousnesse before god whiche
cometh by the saythe on Jesus
Chryst vnto all & vpon all that
belue . For here is no dyfference
for they are all synners & want
the prayse that god shuld haue
of the . But without deseruyng
are they made ryghteous / euer
by his grace thorothe the redemp-
cion that is done by Christ Jesu
Whom god hath set forthe for a

in lege sunt loque,
vt omne os obstatua-
tur, et subditus fiat
os mundus deo, qz
ex operib⁹ legis nō
iustificatur ois ca-
to corā illo. Per le-
gem enim, cognitio
peccati, Hunc autē
sine lege iusticia dei
manifestata est , se-
sticata a lege & p-
phetis iusticia autē
dei per fidem Jesu
Christi in omnes et
super omnes qui cre-
dunt in eum , non
enim est distinctio,

Omnes enim pec-
cauerunt , et egent
gloria dei Iustifica-
ti gratis per gratiam
ipius, per redemp-
tionē que est in cpo
Jesu , quē pposuit
deus propriaore ,

Matyns.

per fidem in sanguine ipsius, ad ostensionem iusticie sue, propter remissionem, precedentium delictorum in sustentatione dei ad ostensionem iusticie eius in hoc tempore, ut sit ipse iustus et iustificans eum qui est ex fide Iesu Christi.

Tu autem domine miserere nostri.
Deo gratias.

mercy seat thorothe sayth in his blode : to shewe the ryghteousnes which auayleth before him in that he forgyueth the synnes whiche were done before vnder the suffraunce of God : which he suffered that at this tyme he myght shewe the rightheousnes whiche auayleth before hym that he onely myght be ryghteous: and the ryghteous maker of hym which is of the fayth on Jesus christ. Thou lordе hauie mercy on vs. Thanke we God.

The answere.

If we were reconcyled unto God by the death of his sonne when we were yet enemys: moche more shall we be sauued by hym now that we are reconcyled. By whom we haue now receyued the attoneinent.

The verse.

Not onely that: but we rejoyce also in God thorothe our

Romanos.v. Responsum.

Si enim cum inimici essemus reconciliati sumus deo per mortem filii eius, multo magis reconciliati, salvi erimus per ipsum. Per quem nunc reconciliacionem accepimus.

Versus.

Non solli autem hoc sed et gloriamur in deo per dominum nostrum

Matyns.

lorde Jesus Christ.

Iesum Christum.

C Repeticio.

¶ Per quē nunc re conciliatiōne accepimus.

C Benedictio.

Gube domine benedicere,

C The bleslyng.

¶ Lorde we beseche the of thy bleslyng.

C The answere.

¶ Of God the onely begotten son helpe vs and blesse vs in euery tyme and season.

C The seconde lesson.

¶ Whē thou prayest thou shalt not be as the ypocrytes ar for they loue to stande & praye in the synagoges and in the cor ners of the stretes to be sene of me. Merely I say unto you they haue theyr rewarde. But when thou prayest entre in to thy chābre / and shut thy doore to the & pray to thy father whiche is in secrete / and thy father whiche seeth in secrete shal rewarde the openly. And whē ye pray bable

C Responsorium.

Unigenit⁹ dei fil⁹ nos benedicere & ad iuare dignetur.

C Lectio secunda.

Math. vi,

E Tu cū ora ueris nō eris sicut hypocrite qui amant in synagogis & in agulis plantearū stantes orare ut videantur ab hominib⁹. Amen dico vobis , receperunt mercedē suā. Tu autē cū ora ueris intra in cubiculā tuū , et clauso hostio ora patrē tuū in abscondito & pater tuus q̄ videt in abscondito ceddet tibi. Dñe

C

Matyns.

aāt nolite mukū lo
qui, sicut Ethnici fa-
ciunt, Butant enim
quod in multilođo
suo exaudiantur.

Nolite ergo assumu-
lati eis, scit enim pat-
er qđ op⁹ sit vobis
anteq⁹ petatis eum.
Tu autē dñe misere-
re nři. Deo gratias

Marti. xi.

¶ Responſorium.
Quicquid orantes
petatis credite qđ re-
cipietis & fiet vobis

Clerus.

Et cū stabitis ad o-
randū dūmittite, si
qđ habetis aduers⁹
aliquē vt & patet ve-
ter qđ in celis est di-
mittat pccā vestra.

¶ Repetitio.

Credit quia. sc.

¶ Venitium.

¶ Iube domine be-
nedicere.

¶ Responſorium.
S pūs sc̄i gratia il

not moche as the heathen do.
For they thynke that they shal
be herde for their moche bablyn-
ges sake. Be not ye lyke them
therfore. For your father know-
eth wherof ye haue nedē before
ye aske of hym. Thou lorde ha-
ue mercy on vs. Thāke we god

The Responce.

¶ What so euer ye desyre i your
prayer. Beleue that ye shall re-
ceyue it and you shall haue it.

The veriycle.

¶ And whē ye stande and pray
forȝeue yf ye haue ought agaist
any man/ that your father also
in heuen may forȝeue you your
trespasses. 

The repetityon.

Beleue that ye shall. sc.

The bleyning.

¶ Lorde we beseeche the of thy
blessyng. 

The answere.

¶ The grace of the holy sp̄yt

Matyns.

Pourge and illuminye our hart
and wpt.

luminare dignetur
sens⁹ & corda nostra

C The. iii. lesson.

Hese are the cōmaū-
deinentes / ordynaū-
ces and lawes whi-
che the Lorde oure
God hath cōmaun-
ded / that ye shulde learne them
and do them in the lande Why-
ther ye goo to possesse it / that
thou mayst feare the Lorde thy
god / and kepe al his ordynaunes
& cōmaudentes which
I commaunde the / thou & thy
chylđre and thy chylđrens chyl-
dren all the dayes of your lyfe /
that you maye lyue long. 
Here thou (o Israell) and take
hede that thou doo therafter /
that it maye go well with the /
and that thou mayst multiply
greatly / as the lorde god of the
fathers hathe promyzed the a
land that floweth with mylke

C ii

Lectio tertia.
Diuteron. vi.

DEc sunt p̄cep̄ta, et cetera
monie, atq̄ iudicia
que mandauit dñs
deus noster, vt do-
cerē vos vt faciatis
ea in terra ad quā
transgredimini pos-
siderā, vt timeas
dñm deū tuū et cu-
stodias omnia man-
data, & p̄cepta ei⁹
que ego p̄cipio ti-
bi, et filius ac nepo-
tibus tuis, cunctis
diebus vite tue vt
prolongentur dies
tui. Audi Israell et
obserua, vt facias
que p̄cepit tibi dñs,
vt bene sit tibi, et
multipliceris am-
plius, sicut pollicit⁹
est dominus deus
patrum tuo, um
tibi terram lacte,

Maryns.

et melle manantem
Audi Israell dñs
deus noster deus
vnus est . Diliges
dñm deū tuū ex to-
to corde tuo , & ex to-
ta anima tua , et ex
tota fortitudine tua
Eruntq; verba hec
que ego p̄cipio tibi
hodie in corde tuo ,
et narrabis ea filius
tuis , & meditaberis
sedens in domo tua
et ambulans in iti-
nere , domiens atq;
consurgens . Et li-
gabis ea quasi sig-
num in manu tua
eruntq; & mouebū-
tur inter oculos tu-
os , scribesq; ea in li-
mine , et hostis do-
mus tue .

Tu autem domine
misericordia nostra ,
Deo gratias ,

Responsum.

Audi Israell pre-
cepta dñi dei tui et

and hony . Here (O Israell) the
lorde our God is one lorde one-
ly / and thou shalt loue the lorde
thy god with al thy harte / with
all thy soule / and with all thy
myght . And those wordes whi-
che I comande the this daye
shalte thou take in to thy harte
And shalte reherse them unto
thy chyldryn / and shalte talke
of them whē thou sytest in thy
house / and when thou walkest
by the waye / when thou lyest
downe and whē thou rysest up /
and thou shalte bynde them for
a sygne vpon thyne hande / and
they shall be a token of remem-
braunce before thyne eyes / and
thou shalte wryte them vpon
the postes of thy house / and vpon
thy gates . Thou lorde haue
mercy on vs . Prayse . &c .

The responce .

Here (o thou Israel) the pre-
ceptes of thy Lorde god and in

Matyns.

thy harte wryte the as in a boke
I Wyll gyue to the a lande
sowyng mylke and hony.

C The verse.

C Take hede therfore /and here
my boyce. And I Wyl be an ene
mye to thyne enenyes. 

C The repetycyon.

C And I Wyll gyue the a lande
sowyng mylke and hony.

C Glory be to the father. sc.
And I Wyll geue the. sc. 

ea in corde tuo qua
si in libro scribe. Et
dabo tibi terram flu-
entem lac et mel.

C Versus.

C Asculta igitur et
audi vocem meam.
& inimicus ero ini-
miciis tuis.

C Repeticio.

C Et dabo tibi fluen-
te terram lac & mel.

C Gloria patri. sc.
Et dabo tibi. sc.

C The song of Augustyn and Ambrose.

We prayse the (o lord
we knowlege the to
to be the lord.
All the earthe do
worship the/ Which
arte the father euerlastyng.

To the crye forthe all angels/
the heuens/ and all the powers
therin. 

To the thus cryeth Cherubin
Cuij

C Canticum Am- brosii & Augustini

Te dum lau-
dam' te do-
minu confitemut.
Te eternu patrem
ois terra veneratur

Tibi oes angeliti
bi celi & uniuerso po-
testates.

Tibi cherubin,

Sextvrs

*et seraphim incessa-
bili voce proclamat
Sanctus.*

Sanctus.

Sanctus.

*Dominus deus sa-
baoth.*

*Pleni sunt celi et
terra maiestatis
glorie tue.*

*De gloriosus apo-
stolorum chorus.*

*De prophetarum
laudabilis numen.*

*De martyrum can-
didatus laudat ex-
ercitus.*

*De per orbem ter-
tarum sancta confi-
tetur ecclesia.*

*Patrem immense
maiestatis.*

*Venerandum tuu-
berum et unicu-
lum.*

*Sacrum quoq; pa-
racletum spiritum.*

Tunc glorie xpe.

and seraphyn contynually.

Holy arte thou.

Holy arte thou.

Holy arte thou.

*Thou arte the Lorde God of
hostes.*

*Heuen and earth are fulfylled
With the glory of thy maiestye.*

*The glorious company of the
apostles prayse the.*

*The goodly felowshyp of the
prophetes worshyp the.*

*The fayre felowshyp of mar-
tyrs prayse the.*

*The holy congregacyon of the
faythefull throughout all the
Worlde magnyfye the.*

*They knowlege the to be the
father of an infynyte maiestye.*

*They knowlege thy honoura-
ble and onely sonne.*

*They knowlege the holy gosp
to be a conforter.*

*Thou arte the kyng of glory
O Christ.*

Matyns

Thou arte the euerlastyng
sonne of the father.

Thou whā thou shuldest ta-
ke vpon the our nature to dely-
uer man) dyddeſt not abhorre
the vyrgyns wonbe

Whan thou haddeſt uercom-
me the sharpnes of death/ thou
opendest the kyngdom of heuēſ
to them that beleued in the

Thou syttest on the right hād
of god in the glory of the father

We belene that thou shalte co-
me to be our iudge

Wherfore we praye the helpe
thy seruautes whō thou hast re-
deined with thy precyous blode
Make the to be nombred with
thy sayntes in ioy euerlastyng

Olorde sauue thy people/ & blesse
thyne herytage

Souerne and also lyfte them
up in to blyſſe euerlastyng

We prayse the every day/ & we
worshyp thy naune euer Worlde

Tu patris sempli-
ternis es filius.

Tu ad liberandum
suscepturnus homi-
nem , non horruisti
virginis uterum.

Tu deuicto mo-
tis aculeo aperuuli
credentibus regna
celorum.

Tu ad dextrā dei
sedes i glia patus.

Iuder crederis esse
venturus.

Ve ergo quesum⁹
famulis tuis subue-
ni, quos preciolo sā-
guine redemisti.

Eterna fac cū scitis
tuis , in gloria nu-
merari.

Sauū fac populū
tuū dñe, & benedic
hereditati tue.

At rege eos & extol-
le illos usq; i eternū

Dec singulos dies
benedicimus te , et
laudamus nomen
tuum in seculum,

Matyns.

Et in seculū seculi.
Dignare domine
die isto sine peccato
nos custodire.

Miserere nostri dñe
miserere nostri.
Exaltat mia tua dñe
sup nos quādmo-
dū sperauim⁹ in te.
In te dñe sperauim
non confundar in
eternū.

Without ende.

O Lorde/ let it be thy pleasure
to kepe vs this daye without
synne.

O lorde/ haue mercy vpon vs
haue mercy vpon vs.

O lorde/ let thy mercye lyghten
vpon vs/ even as we trust in the.

O lorde/ I trust in the let me ne
uer be confounded.

CThis worde (laudes) is as
muche to saye / as prayse. And
the seruyce folowyng is called
so / because it contayneth onely
the mere laudes and prayse of
christ & the vyrgyn his mother.

CThe versycle.

CHoly mother of God make
thy petycyon.

CThe answere.

CThat we may deserue Chri
stes promysyon.

CWytwene Septuagesime
Easter this psalme folowyng
is sayd in stede of. **T**e deum.

Versus.

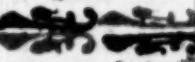
Ora pro nobis san-
cta dei genitrix.

Responsorium.

Ut digni effici-
mur promissionib⁹
Christi.

Laudes.

The li. psalme.

Hauie mercy vpon me. &c.
Seke it in the seuen psalmes it
is the. iii. psalme. 

psalmus. li.

O miserere mei. &c.
Requite in septem
psalmis. psalm. iii.



The laudes.

God bende thy selfe vnto
my helpe. 

Laudes.

Deus in adiu
tozum mei
intende.

D.

Laudes.

Dominine ad adiu-
uandum me festina.

O lia patri & filio &
spiritui sancto.

Sicut erat i principio
et nunc et semper
et in secula secu-
lorum. Amen.

Modsalminus. Ciii.

Benedic anima mea dño
& gloria que intra me
sunt nominisctō ei⁹
Benedic ala mea
dño, & noli obliuisci
oēs retributioēs ei⁹
Qui ppiciatioib⁹ i-
ngatibus tuis, q̄ sa-
nat oēs infirmita-
tes tuas.

Qui redimit de in-
teritu vitā tuā, q̄ co-
ronat te i misericordi-
serationibus.

Qui replet in bo-
nis desiderium tuā,
renouabitur vt aqua
le iuuentus tua.

Eaciens miseras dñis
& iudicū oib⁹ iniu-
tiā pacientibus.

Iota fecit vias

Lorde haste the to helpe me.
Glory be to the father / to the
sonne / and to the holy ghost.
His it was in the begynnyng
as it is nowe / and euer shall be.
So be it.

C. The. Ciiij. psalme.

Prayse the Lorde (O my
soule) & all that is with
in me prayse his holy name.

Prayse the Lorde (o my soule)
& forget not all his benefytes.

Whiche forgyueth all thy syn-
nes / and healeth all thyne infir-
mytes.

Whiche saueth thy lyfe from
dystructyon / and crowneth the
with mercy & long kyndnesse.

Whiche satysfyeth thy desyre
with good thynges makyng
the yong and lusty as an egle.

The lord executeth righteous-
nesse and iugement for all them
that suffre wrong.

He shewed his wayes vnto

Laudes

Moses / and his workes vnto
the chyldren of Israell.

The lordē is full of cōpassyon/
and mercye long sufferyng and
of great goodnesse.

He wyl not alway be chydynge
neyther wyll he kepe his angre
for euer .

He hath not delte with vs af-
ter our synnes / nor rewarded vs
accordyng to our Wyckednesse

For loke howe hygh heuen is
in comparyson of the erath so
great is his mercy also toward
them that feare hym

Loke howe wyde the East is
from the West / so far hath he set
our synnes from vs

Rea / loke as a fader pþtyeth
his awne chyldren / euен so the
Lorde is mercyfull vnto them
that feare hym

For he knoweth wherof we
be made he remembreth that we
are but dust

D. u.

suas moyfi filius Is-
rael voluntates suas

Miseratorum miseri-
coris dominus lon-
ganimis & multum
misericors.

Non imperpetuā
irascet, neq; in eter-
num cōminabitur.

Non scdm pctā no-
stra fecit nobis, neq;
scd; iniqtates ncas
retribuit nobis.

Q; in scd; altitudi-
nē celia terra corro-
borauit miā suā
super tumentes se.

Q; nantū distat or-
tū ab occidē, longe
fecit a nobis iniqt-
ates nostras.

Quomodo miserec
pater filiorū miser-
tus est dominus u-
mentibus se,

Q; uoniam ipse cog-
nouit figmentum
nostrum recordat,
qm̄ puluis sumus,

Laudes.

O omine ad adiu-
uandum me festina.
O lla patri & filio &
spiritui sancto.

Sicut erat i principio
et nunc et semper
et in secula secu-
lorum. Amen.

¶ Salmus. Cui.

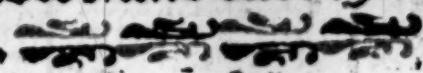
Benedic ante-
ma mea dho
& ola que intra me
sunt nomini sc̄to ei⁹
Benedic ala mea
dho, & noli obliuisci
oēs retributioēs ei⁹
Qui ppiciat oib⁹ iū-
qtatibus eius, q̄ sa-
nat oēs infirmita-
tes tuas.

Qui redimit de in-
terituuitā tuā, q̄ co-
ronat te i misa & mu-
serationibus.

Qui replet in bo-
nis desiderium tuā,
renouabitur ut aqua
le iuuentus tua.

Eaciens misas dñis
& iudicū oib⁹ iuu-
tiā pacientibus.

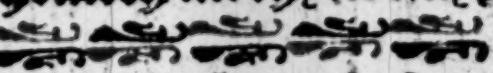
Uotas fecit vias

Orde haste the to helpe me.
Glory be to the father / to the
sonne / and to the holy ghost.
As it was in the begynnyng
as it is nowe / and euer shall be.
So be it. 

Cæthe. Cui. psalme.

¶ Rayse the Lorde (O my
soule) & all that is with-
in me prayse his holy name.

¶ Rayse the Lorde (o my soule)
& forget not all his benefytes.

¶ Hiche forgyueth all thy syn-
nes / and healeth all thyne infy-
mutes. 

¶ Hiche saueth thy lyfe from
dystrucyon / and crowneth the
with mercy & long kyndnesse.

¶ Hiche satysfyeth thy desyre
With good thynges makyng
the yong and lusty as an egle.

¶ He lord execteth righteous-
nesse and iugement for all them
that suffre wrong. 

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the chyldren of Israell.

The lordē is full of cōpassyon
and mercye / long sufferyng and
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neyther wyll he kepe hys angre
for euer .

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ter our synnes / nor rewarded vs
accordyng to our Wyckednesse

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in comparyson of the erath so
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from the West / so far hath he set
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Lorde is mercyfull vnto them
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suas moysi filii Is-
rael voluntates suas

Miseratoꝝ miseri-
coꝝ dominus lon-
ganitus & multum
misericors.

Non imperetuꝝ
irascet, neqꝫ in eter-
num cōminabitur.

Non scdm pctā no-
stra fecit nobis, neqꝫ
scdꝫ iniqtates n̄as
recibuit nobis.

Quia scdꝫ altitudi-
nē celia terra cozo-
boauit mihi sus
super timentes se.

Quantū distat or-
tū ab occidēte, longe
fecit a nobis iniqt-
ates nostras.

Quomodo misereſ
pater filioꝝ miser-
tus est dominus ti-
mentibus se.

Quoniam ipse cog-
nouit figmentum
nostrum recordar⁹
qm̄ puluis sumus;

Laudes.

Domo sicut fenum
dies eius tanq̄ flos
agri sic efflorefbit.

Qui spiritus p̄trā-
sibit in illoꝝ nō sub-
sistet, & nō cognos-
set ampliꝝ locū suū.
Misericordia autē
dñi ab eterno ꝑ b̄sqꝝ
l̄ternū sup timētes
eū, & iusticia illiꝝ in
filios filiorum.

Nuis q̄ seruat testa-
mentū ciꝝ, & memo-
res sūt mādatoꝝ
ipſiꝝ, ad faciēdū ea
Vnis in celo para-
uit sedē suā & regnū
ipſiꝝ omnibꝝ domi-
nabitur.

Benedicite domi-
no oēs āgeli ciꝝ, po-
tētes virtute faciē-
tes verbum illiꝝ, ad
audiēdā vocem ser-
monum eius.

Bridicite dñi oēs
virtutes eiꝝ ministri
eiꝝ qui faciis volū-
tatem eius.

That a mā in his tyme is b̄t
as grasse and flouryſſheth as a
fioure of the felde.

Hor as lone as the Wynde go-
eth ouer it / it is gone / & the pla-
ce therof knoweth it no more.

But the merciful goodnessse of
the lordē endureth for euer and
euer / vpon them that feare him
& his ryghteousnesse vpon their
chylđren.

Suche as kepe his couenaunt
and thynke vpon his cōmaun-
dementes to do them.

The lordē hath prepared his
seate in heuen / & his kyngdoin
ruleth ouer all.

Oprayse the lordē ye angels of
his / ye that be myghty in streng-
the fulfylling his cōmaudeine-
tes / that inē may here the voyce
of his wordes.

Oprayse the Lorde all ye his
hostes / ye seruautes of his / that
do his pleasure.

Laudes.

O speake good of the Lorde al
ye workes of his in euery place
of his dominion / prayse thou
the lorde / o my soule.

G lory be to the father / to the
sonne / and to the holy ghost.

H s it was in the begynnyng /
as it is nowe / and euer shal be.
So be it.

C The song of the chre chyldrc.

D Rayse ye the Lorde all
his workes / prayse and
extoll hym for euer.

P e angels of his prayse the lord /
ye heuenys prayse the lord.

P e Waters all that are aboue
heuen prayse ye the lorde / al the
powers of the Lorde prayse ye
the lorde.

T he sonne & the mone prayse
ye the lorde / sterres of the firmament
prayse ye the lorde.

T he rayne & the dewe prayse
ye the Lorde / all the Wyndes of
god prayse ye the lorde.

D.ij.

Benedicite dñio ois
opera eius in omni
loco dominationis
eius, benedic an-
ima mea domino.

Gloria patri a filio
et spiritui sancto.

Sicut erat in prin-
cipio et nunc & sem-
per, & in secula secu-
lorum. Amen.

C. Canticum triū
puerorum.

Benedicte
Dñia opa dñit,
dñio, laudate & sup-
erexalte eū i secula.
Benedicte angelis
dñi, dño, benedicte
celi domino.

Benedicte aque oēs
que sup celos sunt
dño, benedicte oēs
vtutes dñi, dñio.

Benedicte sol et lu-
na dñio, benedicte
stelleri celi domino.

Benedicte pinbes
et ros dñio, benedi-
cite oēs spūs dei dñio.

Laudes.

Benedicte ignis &
estus dñio, bñdicte
frigus & estas dñio,
Benedicte rozes &
pruina dñio, bene-
dicate gelu & frigus
domino.

Benedicte glacies
& nives dñio, bene-
dicate noctes & dies
domino.

Benedicte lux et
tenebre dñio, bene-
dicate fulgura & nu-
bes domino.

Bñdicat terra do-
minus, laudet & sup-
eralte cū in secula.

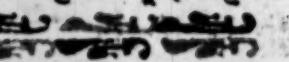
Benedicte mōtes
& colles dñio, bene-
dicate bñuera & gē-
minantia in terra
domino.

Benedicte fontes
domino, benedicte
maria et flumina
domino.

Benedicte cete et
dia que mouentur
in aquis dñio, bene-
dices volutes celo-

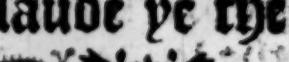
Hyer and heate magnyfēt ye
the Lorde / Wynter and somer
prayse ye the lorde. 

Welles & ye hore frostes pray-
se ye the Lorde / frost and colde
prayse ye the lorde. 

R̄ se and snowe prayse ye the
Lorde myghtes & dayes prayse
ye the lorde. 

Lyght and darkenesse prayse
ye the lorde / lyghtmynges & clou-
des lande ye the lorde. 

The earth inought prayse the
Lorde / laude and extoll hym for-
ever. 

Hylles and mountaynes prayse
ye the lorde / all that spryngeth
vpon the earthe / laude ye the
lorde. 

Welles and sprynges prayse
the lorde / sees & floudes prayse
ye the lorde. 

Whales & all that mo-
ueth in the waters prayse ye the
Lorde / all byrdes of the ayre

Landes.

prayse ye the lord.

All beastes bothe wylde and
tame prayse ye the lord / ye chil-
dren of men prayse ye the lord.

Let Israell prayse the Lord
laude hym & extol hym for ever.

The preestes of the lord prayse
the Lord / ye seruautes of the
lord prayse ye the lord.

The spirites & soules of ryghte-
ous men prayse the Lord / ye
holy and meke in harte prayse
the lord.

Hannah/azaria/misael/ prayse
ye the lord / laude & extol hym
for ever.

Blesse we the father / the sonne
with the holy ghost prayse we
hym and serue we hym for ever
more.

Blessed arte thou(lorde) in the
kyrnament of heauen thou arte
prayse worthy / gloriouse / and
magnyfied worlde withoute
ende.

domino.

Benedicite ois be-
stie et pecora domi-
no, benedicite filii
homini domino.

Benedicat Israell
domini, laudet & sup-
eralte eum in secula.

Benedicte sacerdo-
tes domini dho, benci-
te serui domini domino

Benedicte spus et
ale iustorum dho, benci-
te sancti & humi-
les corde domino.

Benedicte anna/ia
azaria misael dho,
laudate et superex-
altare eum in secula.

Benedicam patrem
& filium cum sancto spi-
ritu, laudem & sup-
eralte eum in
secula.

Benedictus es dho
in firmamento celi,
lausibilis & glorio-
sus et superexalta-
tus in secula.

Laudes.

psalmus . Crbvi.

Audate domini de celiis, laudate eum in excellis.

Audate eum oes angeli eius, laudate eum oes virtutes eius.

Audate eum sol et luna, laudate eum oes stelle & lumen.

Audate eum celi celorum, et aquae que super celos sunt, laudate nomen domini.

Quia ipse dixit et facta sunt, ipse mādavit et creata sunt.

Statuit ea in eternū & in seculū seculi preceptum posuit & non preteribit.

Audate dominum de terra, dracones et omnes abyssi.

Ignis grando nix glacies, spūs, pcella rūm, que faciūt verbum eius.

Mōces & oes colles

C The. Crbvi. psalme.

Prayse ye the lord of heuens, prayse ye hym in the hygh place.

Prayse ye hym all his angels, all his powers prayse ye hym.

Prayse ye hym sonne & moone al sterres & lyght prayse ye hym.

The hyghest of heuens prayse ye hym / & the waters that are aboue the heuens, let them prayse the lordes name.

Hor by his Worde all thynges were made / by his comauement all thynges were created.

He hath stablysshed the euerlastyngly and in to the Worlde of Worldes / he hath set a lawe that shall not er spyre.

Prayse the lord, ye dragons / & all depenesse of the earth.

Hyre / hayle / snolle / yse / stormes of wyndes that do his comandement.

Mountaynes & all lytel hylles

Laudes.

Wod beryng fruyte / & all cedre
trees.

ligna fructifera et
omnes cedri.

B estes and all maner of cattel
serpentes and fethered foules.

B estie et uniuersa
pecora serpentes et
volucres pennate.
B eges terre et oes
populi, principes &
oes iudices terre.

R ynges of the earth / and all
people / prynces and all iudges
of the earth.

I uuenes et virgi-
nes senes cum iunt
oꝝibꝫ laudet nomine
dñi, qꝫ exaltatiꝫ est
nomen eius solius.

B aachelers and maydens olde
men and yong / let them prayse
the name of the lorde for the na-
me of hym onely is exalted.

C onfessio eiꝫ super
celū & terrā, & exal-
tauit coru populi
nisi.

T he knowlegyng of him abo-
ve heuen and earth / & he hathe
exalted the home of his people.

H ymn⁹ omnibus
sæctis eius filius Is-
rael populo approp-
inquaui sibi.

L aude be unto all his sayntes
to the sonnes of Israell / to the
people approching unto hym.

O lozia patri & filio
et spiritui sancto.

O loy be to the father / & to the
sonne / and to the holy ghost.

S icut erat in prin-
cipio et nunc et sem-
per et in secula secu-
loꝫ. Amen.

A s it was in the begynnynge /
& as it is nowe / and ever shall
be. So be it.

P salmus. Cxlii.

C The. Cxlir. psalme.

S ing ye unto the lorde a
newe song/ praysed be he
in the congregacion of Saitz

A ntate do-
mino cant-
cum nouum laus
eius in ecclesia sans
coꝫum.

E

Laudes.

Ecce nunc Israhel in
eo qui fecit eum, et
et filii syon exultent
in rege suo.

Audent nomen
ei⁹ in chozo, in tym
pano et psalterio
psallant ei.

Quia beneplacitū
est domino in popu-
lo suo, et exaltavit
māsuetos in salutē.

Exultabunt sacer-
dos in gloria letabūtur
in cubilibus suis.

Exultationes dei
in gutture eozum, &
gladui ancipites in
manibus eozum.

Ad faciendam vin-
dictam in nationi-
bus, in crepationes
in populis.

Ad alligandos re-
ges eoz i cōpedib⁹,
et nobilis eoz i ma-
niciis ferreis.

Tut faciat in eis iu-
diciū cōscriptū, glo-
ria hec est omnibus
sanctis eius.

Gloria patri et

Et israel rejoyce in hym that
made hym / and let the sonnes
of syo tryūphe in theyz kyng.

Et the prayse his name with
daunsyng let them synge unto
hyne with timpany and harpe,

Hor the lorde is well pleased
with his people / and hath exal-
ted the lowly into saluacion,

Sayntes shall tryumph in
glory / they shall make ioye in
theyz chambers.

The prayses of god shal be in
theyz mouthes / and two edged
swordes in theyz handes.

To do vengeās amonest na-
cyons and correccyons amon-
gest people.

To bynde theyz kynges in fet-
ters / and theyz nobles in man-
acles of yron.

Hor to execute on the the iud-
gement wrytten / this is glorye
unto all his sayntes.

Glorie be to the father / & to the

Laudes.

Comme and to the holy ghost:
As it was in the begynnyng,
as it is nowe & euer shall be.
So be it.

filio et spiritui sancto.

Sicut erat in prin-
cipio et nunc et sem-
per, et in secula secul-
orum. Amen.

C. The. C. psalme.

Prayse ye the lord in his
sayntes / prayse hym in
the syngement of his power.
Prayse ye hym in his strength
prayse ye hi accordyng to the al-
myghtynesse of his power.
Prayse ye hym w' the sound of
a trumpet / prayse ye hym with
harpe and lute.
Prayse ye hym w' tympany &
damsynge / prayse ye hi with re-
bekes and organnes.
Prayse ye hym with clarysym-
ballis well soundynge / prayse
ye hym w' Symballis of sweet-
nesse / let every spyryte prayse
the lord.
Glory be to the father and to
the sonne and to the holy ghost.

C. II.

C. Psalmus. C. I.

Audate do-
minum in sac-
tis eius laudate eis
in firmamento vic-
toris eius.

Audate eum in vir-
tutibus eius lauda-
te eum secundum mul-
titudinem magnitu-
dis eius.

Audate eum in so-
no tube, laudate eum
in psalterio & cithara
Audate eum in tun-
pano & chozo lauda-
te eum in chordis
et organo.

Audate eum in cym-
balis benesonantib',
laudate eum in cym-
balis iubilationis
omnis spiritus lau-
det dominum.

Gloria patri & filio
& spiritui sancto.

Laudes.

Acum erat in prin-
cipio et nunc et sem-
per et in secula secu-
lorum. Amen.

Cantiphona.

Sancta Maria
virgo virginum ma-
ter et filia regis re-
gum oim, tuu nobis
impende solarium,
ut celestis regni p-
tuam intercessione
possim⁹ habere pre-
mium et cu electus
dei regnare imper-
petuum.

C Ad Ephesios. ii.

C Capitulum.

E Gratia enim su-
mus saluati per fi-
dem, et hoc non ex
nobis. dei enim do-
num est, non ex ope-
ribus, ne quis glo-
rietur.

Deo gratias.

His it was in the begynnyng
as it is now and ever shal be.
So be it.

C The anthem.

Holy Mary most pure of vir-
gyns all.
Mother and doughter of the
kyng celesty all.
So conforte vs in our desola-
cyon.
That by thy prayer and spety
all medytacyon.
we maye enjoy the rewarde of
the heuenly reygne.
And with Goddes electe there
for to remayne.

C To the ephesians the. ii.

C The chapitre.

By grace are we made sante
through fayth and that not of
our awne selues / for it is the
gyfte of god / and cometh not of
workes lest any man shuld booke
him selfe of his awne dedes.
Thankes be to god.

Laudes.

The hymne.

Rayzed be the god omni-
potent.
Whiche through his beryngyte
his most deere son hath vs set
To dye for our inuite.

Concepued he was by the ho-
ly ghost.

And borne of a wygyn pure.
Thus the God of myghtes
moost.

Aþhorred not our nature.

And where we were ryghte
wretchedye.

Aþterre for our transgression.
In Christ are we set at lyberte.
By who we hane redempcion.

O byagi mary most gracyous.
O mother of God incōverable

To thy sonne pray for vs.

That he after deathe be fa-
vorable.

Glory be to the Trynpte.
The father the sonne & spirite
wyng.

E.iii.

Hymnas.

Iudec deus
omnipotēs.
Citus ex clemētia
filium mori desit-
nans

Nos soluit a miser-
ia.

Conceptus est per
spiritum.

Sed nascit de vita
gine

Sic deus creator
omnium

Fact⁹ est ex semine.

Ut beculpa miseri
De celo iuste abi-
camur

In tho sum⁹ liber⁹
Per quem nunc re-
dimimur.

Maria plena gra-
tia

Dei mater alma

Cum precare filiu
Hoc laueat post ex-
ilium.

Trinitati sit gloria
P̄ti uatoꝝ famul⁹

Laudes.

Trino deo et Un:
per
per seculorum secula.
Amen.

C Versus.

Sit nomen dñi
benedictum.

C Responsum

Et hoc nunc et
dixi in seculum.

C Canticum iacobs
rie prophete.

Luce.1.

Benedictus
dñs deus Is
rael, q; visitasti &
fecisti redemtionem
plebis sue.

Exteric cornu sa
lutis nobis, in do
mino dauid pueri su
iicut locutus est
per os lactozu qui
a seculo sūt prophe
tarum eius.

Salutem ex iniuri
a nostris, a nos

whiche arte one god and perfe
nes thine.

To whom be prayse without
endyng.

C The versicle.

Praysed be the name of the
Lorde.

C The answer.

From this tyme forthe / and
soi euermore.

C The song of zachary

the prophet.

Blessed be the lorde God
of Israell, for he hath vy
sited and redeemed his people.
He hath raysed vp an hōuse of
saluatoryon vnto vs in the hōuse
of his seruant Davyd.

Even as he promysed by the
mouthe of his holy prophete
whiche were syns the woldē
began.

That we shuld be sauied from
our enemys / and from the han

Laudes.

One of them that haue vs.
To ffulfyl the mercy promyssed
to our fathers / and to remem-
bre his holy testament.

To performe the othe whiche
he sware to our father Abrahā/
that he wold gyue hym selfe
to vs.

That we deluyered out of the
bandes of our enemys / myght
serue hym without feare.

In holynesse and ryghteous-
nes before hym / all the dayes of
our lyfe.

And thou childe / shalte be cal-
led the prophete of the hyest / for
thou shalte go before the face of
the lorde to prepare his wayes.

To gyue knowlege of salua-
cyon unto his people / for remyl-
yon of theyr synnes.

Through the tender mercy of
our god / by the whiche spryngynge
from the lye haue bysytēd vs.

To gyue lyght to them that

meritum qui odo-
cunt nos.

Hd faciendam mi-
sericordiam cū patre
b⁹ n̄is, & memorati
testamenti sui sacer.

Usuradum quod
iurauit ad Abrahā
patrem nostrum da-
tūrum se nobis.

Et sine tunis de
manu iniuriorum
nostrorum liberati, sec-
uamus illi.

In sanctitate et ius-
ticia corā ipso,
oīb⁹ dīch⁹ nostris.

Ecce puer ppheta
altissimi, vocatus
præibus enim ate sa-
ciem domini paci-
re vias eius.

Hd dandā sc̄iftiā
salutis plebi ei⁹, in
remissionem peccā-
torum eorum.

Et viscerā miseri-
cordie dei nostri, in
quib⁹ visitavit nos
xp̄iens ex alto.

Illuminare hinc q̄

Laudes.

At tenebris & in dm
b;ja mortis sedat ad
dirigendos pedes
nostros i biā pacis
O ioxia patri & filio
et spiritui sancto.
Sicut erat in p;rin
cipio et nunc et sem
per et in secula secu
lorum. Amen.

Canticiphona:
Misericordissi
mus Christus nos
redemit, gaudeam
& sc̄p dem⁹ glas deo

Clarsus,
Domine exaudi
orationem meam,
Respun.

Et clamor meus
ad te veniat.

Confiteor.
Op̄s de⁹, & ut
clementissime
p̄d nos filios tuos
electos tātumedi
lexisti, ut nobis tar
giri digneris vni
cū adilectū filiu mū
Iesū Christū ser
uatorem nostrum,

syt in the darknesse and in the
shadowe of death / and to gyde
our fete in to the way of peace.
O lordy be to the father / & to the
sonne / and to the holy ghost.

His it was in the begynning
and as it is nowe / and ever shal
be. So be it.

The anthem.

Christ moost mercifull had
redeined vs / let vs rejoyce / am
alwayes geue thankes to god.

The versicle.

O lorde here my prayer.

The ans were.

CAnd let my crye come vnto
the.

The prayer.

Od almyghty & our mer
cyfull father whiche haſt
so exceedingly loued vs thy cho
sen chylđren that thou woldſt
bouchesauſe / to geue vs thy on
ly and welbeloued sonne Iesus
Christ our sauoure to suffre

Laudes.

death for our synnes/ so that all
y' stedfastly beleue i hym/ night
not perysشه/but haue lyfe ever-
lastyng / We beseche the for thy
habundaunt mercy/ and for the
inestymable loue whiche thou
barest to thy sonne Chyste our
sauyout/ gyue vs of thy grace &
poore thy fauour in to our hartes/
that we may beleue/ feale &
knowe perfytly/ that thou only
arte our God our father/ and to
vs an almyghty helper/delyuer-
er & a sauour from synne / fro
all the deuylysshē powres of hel
and of the Worlde/ & from death
and that by thy sonne/ our lordē
Iesu Chyst. So be it. ~~¶~~

C The memory of the
holy ghost.

C The antheme.

Come holy spypyte of god in-
spyre thou the hartes of them
that beleue in the/ and kyndle in
them the syre of thy loue.

F.

Pro n̄is pitissimōrū
tradidisti, vt oēs q̄
cōfidēter credūt i eū
nō pereat sed habe-
ant vitā eternā, per
tuā imēla mīaz, per
tuāq̄ iestinabilē di-
lectionem quā erga
x̄p̄ tuū filiū saluato-
rē n̄z habes, te dep̄
camur, vt nobis lat-
giaris tuā ḡfaz, at-
q̄ tuū ifūde co, dīb⁹
n̄cīs fauozē, vt cre-
dam⁹, s̄tiam⁹, & p-
fecete cognoscam⁹ te
solū deū ee p̄fēz n̄z
ac nobis adiutorēm
oi potēte liberatozē
ac saluatozē a pctō,
ab oi diabolica & in-
fernali & mūdi hui⁹
potestate et morte,
idq̄ p̄ tuū filiū dñm
n̄m Iesū x̄p̄, Amē.
Memoria de sacro
spiritu. Antiphona.
C Veni sancte sp̄us
reple tuorū corda ti-
deliū, et tui amoris
in eis ignē accende.

Laudes.

CAnterius.

¶ Emulite spiritu
tuum et creabitur.

CReiponitum.

¶ Et renouabis sa-
cram terre.

COratione.

DEus qui co-
da fidelium
sancti spiritus illus-
tatione docuisti da-
nobis in eode in spi-
ritu recta sapere, et
de ei semper sancta con-
solatione gaudere.
Per Christum domi-
num nostrum. Amen.

¶ M^emoia de sac-
cessima trinitate.

CAntiphona.

Libera nos, salua
nos, iustifica nos
o beata trinitas.

CAnterius.

¶ Benedicamus pa-
terem et filium cum
sancto spiritu.

CReiponitum.

¶ Laudemus & sup-
exaltemus eum in secula.

CThe versicle.

¶ Sende forth thy spypyte / and
they shall be made newe.

CThe answer.

¶ For so renuest thou the soule
of man. ♫

CThe prayer.

O God whiche hast instruc-
ted the hartes of the fay-
thfull by the inspyracyon of the
holy ghost / graunt that we in
the same spypyte maye fauoure
the truth / and euermore reioyce
in his holy cōsolacyō. By chris-
t our lorde. So be it. ♫

¶ A memory of the moost holy
Trinite. CThe antheine.

¶ Delyuer vs / sauue vs / iustifye
vs / o blessed trynyte. ♫

CThe vericle.

¶ Blesse we the father / and the
sonne with the holy ghost.

CThe answer.

¶ Prayse we hym & eralte we
hym euermore. ♫

Laudes.

C The prayer.

A Lmighty & euerlastynge
God whiche hast grau-
ted to vs thy seruautes / through
confessyon of the true fayth / for
to acknowlege the glorie of the
eternal Trinite / and to honour
the one God in thy almyghtye
maiestye / we beseche the that
through our stedfastnesse in the
saine fayth we may be alwayes
defended from all aduersytye /
whiche lyuest and reygnest one.
God Worlde without ende.

So be it. 

C A memorye of our Lady.

C The antheine.

O gloriouse mother of god / O
perpetual vyrgyn Mary whiche
dydest bere the lord of al lordes
& alone of all other dydest gyue
sucke unto the kyng of angels /

F. II.

C Orationis.

O Mnipotens
seiputne de⁹
qui dedisti famulis
tuis in confessione
vere fidei eternae tri-
nitatis gloriam ag-
noscere et in poten-
tia maiestatis ado-
rare unitatem, quesu-
mus, ut eiusdem fidet
firmitate ab omnibus
semper munia-
mur aduersis. Qui
vivis & regnas de⁹
Per omnia secula
seculorum. Amen.

C Memoria de beata Maria Anaphona.

O gloriola ma-
ter dei, o virgo ppe-
tua maria que do-
minum dominanti-
um portasti et inter
omnes una ange-
losum regem lactasti,

Laudes.

¶ki q̄sumus p̄ tua
clemētia memoria-
ti, et apud ch̄istum
p̄ nobis intercedas
vt eius auxilio iuf-
fulti ad regnum ce-
loꝝ valeamus per
uenire.

We beseche the of thy pytye to
haue vs in remembrance / & to
make intercessyon for vs vnto
Chryſt/ that we beyng suppor-
ted by his helpe may come vnto
the kyngdom of heuen.

Conuersus
¶**S**ancta dei ge-
nitrix virgo semper
maria.

Confitemſum.
¶**I**ntercede p̄ no-
bis ad dñm Iesum
Ch̄istum.

Conuictio.
¶**O**nceude nos
famulos tu-
os quesum⁹ dñe de
us ppetua m̄tis et
corporis salute gau-
dere, & gloriola bea-
te marie s̄p̄ b̄ginis
intercessione a p̄lcti
liberari cr̄stica et
etna p̄cul leticia.
Per xp̄in dominiū
noſtrū. Amen.

C The versicle.

¶**O** holy mother of God per-
petuall b̄gyn Mary. 

C The anſWERE.

¶**P**ray for vs vnto the Lorde
Iesus Chryſt. 

C The prayer.

¶**R**aunt / we beseche the
o lorde God / that thy ser-
uantes may enjoy contynuall
helth of body & soule / & through
the gracyous intercessyō of ble-
ſed Mary ppetuall b̄gyn/y we
may be delyuered fro this pſent
heuynes / and to haue the fruy-
cyon of the eternall gladnesse.
By Chryſt our lorde. So be it.

Laudes.

CA meemory of all sayntes.

CThe antheine.

CAll ye blessed sayntes / & electe seruauntes of God / haue vs in remembrance before god that through the helpe of your pray-ers it may please hym vs to as-sociate with you.

CThe versycle.

CReioyce in the lorde you that be iustifyed.

CThe answere.

CAnd be you all glad that in parte be rectifyed.

CThe prayer.

Ve beseleche the good Lorde that thou beynge pleased with the prayer of all thyne ho-ly sayntes / wylte bothe grant vs pardon of our defautes / and gene vs also perpetuall remedy for them. **B**y Christ our Lorde. So be it.

F. iii.

Memoria de omni-
bus sanctis.

CAnaphona.

COmnis sancti
et electi dei, nostri
memoriamini ante de-
um, ut vestris preci-
bus adiuti nos vestre
societati dignetur
adiungere.

CVersus.

CLetamini in dño
et exultate iusti.

CResponsaria.

Et gloriamini oes-
tecti corde.

COratio.

Omnia sancto-
rum tuorum
quesum⁹ dñe inter-
cessione placatus &
beniam nobis deli-
torum nostrorum tri-
buere et remedia se-
piterna concede.
Per Christum dñm
nostrum. Amen.

Laudes.

A memorie of the
passyon of Christ.

A memorie of the
passyon of Christ.



¶

Allis sapia-
tia.

Veritas diuina.

¶ E that is the great pro-
founde savyence.
And dyuyne trueth of the fa-
ther on hye.

Laudes.

which for mankynde of his be-
nyuolence.

Hym selfe hath made both god
and man verely.

Was soldc and bought by the
Jewes trayterously.

And aboute mydnyghe pertur-
bed and taken.

And of his discyplez anone for-
saken.

C The versicle.

We worshyp the Chryſt with
praye and benediction.

C The answere.

For thou redemest the world
by thy holy passyon.

C The prayer.

Dide Iesu Chryſt sonne
of the lyuyng God set
thy holy passyon and death by-
twene thy Judgement and our
soules bothe nowe and at the
houre of death / and more ouer
bouchesauke to graunte unto
the lyuyng mercye and grace!

A iudeis benditus
tradit⁹ et afflicus.
Deus homo capt⁹
est hora matutina,
A suis discipulis
cito derelictus

C Versus.

Adoram⁹ te xps
& benedicimus tui.

C Responsum.

Quia per sanctam
crucem tuam rede-
misti mundum.

C Oration.

Omne Ies-
u christe fili
dei viuit pone passi-
onem & mortem cu-
am inter iudicium
tuū et animas nos-
tras nunc & in hora
mortis nostre, et lac-
giri dignetis viuis
mlam et gratiam,

Laudes.

defunctis ventam
et requiem ecclesie
tue sancte pacem et
cordiam & nobis
peccatoribus vitam
et gloriam sempiter-
nam. Qui cum deo pa-
tre, & spiritu sancto vi-
uis & regnas deus
per omnia secula se-
culo sum. Amen.

O gloriola passio do-
mini nostri Iesu Christi
qui eruat nos a dolo-
re tristi et perducat
nos ad gaudia pa-
radisi. Amen.

Memozia de copia
lione beate Marie.

Cantiphona.

Sancta maria
pietatis puer-
na intercede pro no-
bis sanctatum sanc-
tissima ut per te vir-
go gloriola sumat
nostra precamina quod
nobis ex te nat
regnat super ethera
ut suacharitate nostra
deleant peccamina.

to the deed / pardon and rest / to
thy holy churche peace and con-
corde / and to vs synners lyfe
joy euerlastyng / whiche lyues
and reygnes God with the fa-
ther / and the holy ghost / world
Without ende. So be it. 

The gloriouse passyon of our
lorde Iesu Christ delyuer vs fro
frefull heuynes / & bryng vs to
the ioyes of paradyce. So be it.

CA memory of the compasyon
of our Lady.

Holy Mary / of all godlye
women the godlyest.

Pray for vs / of all holy women
the holyest. 

That he our prayers accepte
may in good wyse. 

Whiche of the was borne / and
reygneth aboue the skyes.

By whose charyte / and mercy-
full grace. 

Our greuous synnes may take
no place. 

Laudes.

C The versicle.

Holy mother of god/and byz-
gen perpetuall. ~~~~~~~~~

C The answere.

C Pray thou for vs to the lorde
celestyall. C The prayer.

H Oly lorde JESUS sonne of
the moost swete bygyn
Mary which suffredest deth for
vs vpon a crosse/shewe vnto vs
thy mercy / & graunt vnto vs &
vnto all that devoutly haue in
remenbraunce the compassyon of
thy moost holy mother / by her
prayer prosperous lyfe i this p-
sent Worlde / & through thy gra-
ce/eternall glory in the Worlde to
come/wherin thou doest reygne
one god with the fater the ho-
ly ghost Worlde without ende.

So be it. ~~~~~~~~~

The glorious passyon of a vir-

gyns sonne. ~~~~~~~~~

Byng vs to the blysse of the he-
uenly kyngdoun. So be it.

G.

Versus.

C Sancta dei ge-
nitrix virgo semper
maria.

C Responsum.

C Intercede p no-
bis ad dominū de-
um nostrum.

C Oratione.

D Omne sac-
re Iesu fili
dulcis virginitas ma-
tie qui p̄o nobis
mortem in cruce to-
lerasti , da nobis et
cunctis compassio-
ne in tue sanctissime
matri deuote reco-
lentibus eius inter-
cessione vita in p̄e-
senti gratiosam et
tua pietate gloriā
in futuro sépternā.
Qui viuis et reg-
nas cum deo patie
et spū sc̄tō dn̄ de⁹
Per omnia secula
seculorum. Amen.

Passio filii virginis
gloriosa.
Perducat nos ad
celestia regna.

Divine.



D^Eus in ad-
iutorium meum
intende.

O domine ad adiu-
uandum me festina.

O gloria patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio & nunc & sem-
per et in secula seculorum.
Amen. Alleluya.

God bende thy selfe in
to my helpe.

Lord hast the to hel-
pe me.

Glory be to the father / and to
the sonne / & to the holy ghost..

H^s it was in the begynnyng
and as it is nowe / & euer shalbe
So be it. Prayse ye the lord.

Pryme.

Ome holy ghost / O
creatour eternall.
In oure myndes to
make vysytacion.

And fullyll thou with grace su-
pernall. ——————
Our hartes that be of thy crea-
cyon. ——————

Remember Lorde lauthor of
saluacyon. ——————

That somtyme of a virgi pure/
without helpe of mannes spe-
racyon. ——————

Thou tokest vpō the our feyble
nature. ——————

And as thou of thy clementye
and mere mercy spetyall. ——————

Above her desertes hast chosen
among all other. ——————

And toke her to lache fauour &
grace supernall. ——————

That thou wolde be her sonne/
and she to be thy mother.

So we beseeche the chyſt most
tender. ——————

G.U.

Hymnus.

Cum creator
spiritus
Mater uozum vi-
lita,
Imple superna gra-
cia,
Que tu creasti pec-
toza.

Memento salutis
auctoꝝ,

Quod nostri quon-
dam corporis.

Ex albata virginie

Ascendo formam
sumpletis,

Ut nullis eius me-
ritis

Sed sola iua cle-
mencia.

Hanc donasti gra-
tiam.

Ut mater tua fieri

Sic Christe clems
titume,

Pyme.

Concede tuis sanctis
lis
Sepias memoria
Habete cui sanguinis.

Maria plena gra-
tia
Domi noster alma.
Cum precare filium
Hoc faciat post exi-
gium.

O loxia tibi dñe
Qui nat' es de vir-
gine
Cum patre et sancto
spiritu,
In sempiterna secu-
la. Amen.

C Palmar. lvi.
Deus in no-
mine tuo sal-
uu me fac, & in vir-
tute tua libera me.
Deus exaudi ora-
tionem meam, auribus
princeps & a oris inci.
Qui alieni insur-
tererunt aduersum me
et fortis quesierunt

Graunt that thy seruantes
With a dedoute moode. **¶**
May oftymes sweetly remeber
The effusyon of thy precyous
bloode. **¶**
O vyrgyn mary most gracious
O mother of god incoperable
To thy sonne pray for vs
That he after death be fauor-
able. **¶**

Glory be to the lord of mygh-
tes moost. **¶**
That of a vyrgyn was bore.
Glory to the father and to the
holy ghost. **¶**
To the be prayse for euer more.
So be it. **¶**

C Lhe. lvi. psalme.

H Elpe me (O god) for thy
name sake / & delyuer me
in thy strength. **¶**
Heare my prayer (o god) con-
sydre the wordes of my mouth.
For straungers are rySEN vp
agaynst me / and the myghtye

Pryme.

(whiche haue not God before
theyr eyes) seke after my soule.
But loo god is my helper it is
he that vpholdeth my soule.

He shall rewarde euyll vnto
myne enemyes and in thy truth
shalte thou dystroy them.

Afre wyll offryng wyl I gyue
the / & prayse thy name (o lorde)
because it is so confortable.

For thou haste delyuered me
out of all my troubles / so that
myne eye seeth his desyre vpon
myne enemyes. ~~~~~~~~~

Holy be to the father / and to
the sonne / & to the holy ghost.

As it was in the begynnyng /
and as it is nowe / & euer shalbe
So be it. The . Crvii. psalme.

O Gyue thankes vnto the
lorde for he is gracyous / &
his mercye endureth for euer.

Let Israel nowe confessethat
his mercye endureth for euer.

Let the house of Aaron nowe

G. iii.

afaz meā, et nō p̄po-
suerūt deuin ante
conspicuum suū.
Ecce enim deus ad
iuuat me , et dñs
suscepto; & aie mce.
A uerte mala mi-
micis meis, & in te-
ritate tua disperde
illos.

Voluntarie sacrifici
cabo tibi et confite-
bo; nomini tuo dñe
qm̄ bonum est.

Qui ex oī tribula-
tiōe eripuisti me et
sup inimicos meos
delperit oculus meus
O loria patri & filio
et spiritui sancto.

Sicut erat in p̄in-
cipio & nunc & semp
& in secula seculoꝝū,
Amen. ps. Crvii.

Q Onkitemint
domino qm̄
bonus, quoniam in
seculum mia eius.

D icat nūc Israell
qm̄ bon⁹, qm̄ in se-
culum mia eius.

D icat nūc dom⁹
Aaron, quoniam in

Pryme.

seculum misericordia eius.

Vlcanus nunc omnes
qui timet dominum,
quoniam in seculo ini-
sericordia eius.

De tribulatione i-
ntraocavi domini et exau-
diuit me in latitudi-
ne dominus.

Dominus mihi ad-
futor, non timebo
quid faciat mihi ho-
mo.

Dominus mihi ad-
futor, et ego despi-
ciā inimicos meos.
Bonū est confidere
in domino, quā cō-
fidere in homine.

Bonum est sperare
in domino, quā spe-
rare in principibus

Omnes gentes cit-
auerunt me, et in no-
mine domini q̄ bl-
eus sum in eos.

confesse that his mereye endu-
reth for euer.

¶ ea let them nowe that feare
the lordē/confesse/ that his me-
reye endureth for euer.

I called vpō the lordē in trou-
ble/and the Lorde herde me at
large.

The lordē is my helper/ I wyl
not feare what man doth unto
me.

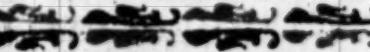
The lordē is my helper/ and I
shall se my desyre vpon mym
enemys.

It is better to trust in the lord
than to put any confydence in
man.

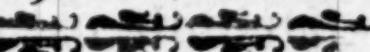
It is better to trust in the lord
than to put any confydence in
prynces.

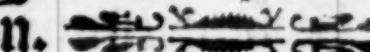
All the heathen compassed me
rounde aboute/but in the name
of the Lorde I wyl dystroye
them.

Pryme.

They kepte me in on euery
wde / but in the name of the
L O R D E / I Wyll dystroye
them. 

They came aboute me lyke
bees / and were as hote as the
fyre in the thornes / bat in the
naime of the Lorde I wyll dy-
stroy them. 

They thurst at me that I my-
ght fall / but the Lorde was my
helpe. 

He Lorde is my strengthe/
and my songe / and is become
my saluacyon. 

The boyce of ioye and myrth
is in the dwellynges of the ry-
ghteous / for the ryghte hande
of the Lorde hathe gotten the
victoriy. 

The ryght hande of the lorde
hath gyuen me the preeynyn-
ge / the ryght hande of the lorde
hath gotten the vycotry.

Circūdātes cītāde
derūt me, et in noīe
domini quia bleus
sum in eos.

Circūdederunt me
sicut apes, et crarse
runt sicut ignis in
spinis, & in noīe dñi
qz vlt⁹ sum in eos.

Impulsus euer⁹
sum ut caderem, et
dñs suscepit me.

Hortitudo mea et
laus mea dominus
& factus est mihi in
salutem.

Or exultationis
et salutis, in taber-
naculis iustoru, qz
dextera dñi fecit vi-
tutem.

O extera domini
exaltauit me, dexte-
ra domini fecit vi-
tutem.

Pynme.

Anon moriar sed vi-
ta, et narrabo ope-
ra domini.

Castigans castiga-
uit me dominus et
morti non tradidit
me.

Eperte mihi po-
cas iusticie & ingre-
sus in eas confite-
bo; domino, hec po-
ca domini iusti in-
trabunt in eam.

Officebo; tibi quo-
niam exaudisti me,
et factus es mihi in
salutem.

Lapidem quem re-
probauerunt edifi-
cantes, hic factus
est in caput anguli
A domino factum
est istud et est mira-
bile in oculis nostris.

Nec est dies quam
fecit dominus, exul-
tem & letemur in ea

O domine saluum
me fac, o domine be-
ne prosperate,
Iudiciumque venit in

Ishal not dye but lyue & decla-
re the workes of god the lord.

The lord hath chastened and
correcte me, but he hath not gy-
uen me ouer unto death.

Open me the gates of ryghte-
ousnes that I may go in theri
thorowle and gyue thankes vnto
the Lord; this is the doore of
the Lord the ryghteous shall
entre in thorowle it.

Ithanke the that thou hast
herde me / and arte become my
saluacyon.

The same stone whiche the
buylers refused is become the
hede stone in the corner.

This was the lordes doyng;
it is merueylous in our eyes.

This is the daye whiche the
lord hath made / let vs be glad
with ioy in it.

Helpe nowe (o lord) O lord
sende vs nowe prosperyte.

Blessed be he that cometh in

Pryne.

the name of the lord we wylle
you good lucke ye that be of the
house of the lorde.

God is the Lorde / and hath
shewed vs lyght / O garnyssh
the solempne feast with grene
braunches / cuen vnto the hor-
nes of the aueter.

Thou arte my god and I wyl
thankē the / thou arte my god &
I wyll prayse the.

O gyue thankes vnto the lorde
for he is gracyous / and his mer-
cye endureth for euer.

Glory be to the father / and to
the sonne / and to the holy ghost

As it was in the begynnyng /
as it is nowe / and euer shalbe
So be it.

C The. Crb. psalme.

Rayle the Lorde (O my
soule) whyle I lyue wyll
I prayse the Lorde / yea as long
as I haue any beynge I wyll
syng prayses vnto my god.

H.

nomine domini, be-
nedicimus vobis de
omo domini.

O Deus dominus &
illucit nobis, consti
tuite die solemnem
in codensis, usq; ad
coznu altaris.

O Deus meus es tu,
et confitebo; tibi De
us meus es tu, et ex
altabo te.

Confitemini domi
no quoniam bonus, quo
niam in seculū misere
cordia eius.

O lozia patri & filio
et spiritui sancto.

Sicut erat in prin
cipio et nunc et sem
per et in secula secu
lo;um. Amen.

Psalmus. Crb.

I Tauda ani
ma mea do
mini, laudabo do
minum in vita mea
psallā deo meo quā
diu fuero.

Pypine.

Quodcūtē cōfidere in
principib⁹, in filiis
hominum in quib⁹
non est salus.

Sicut spiritus ei⁹
reueretur i terrā
suā in illa die peri-
bunt omes cogita-
tiones eorum.

Beatus cuius de⁹
Jacob adiutor⁹ ei⁹,
spes ei⁹ in dño deo
ipius, qui fecit celū
& terrā mare et oce-
que in eis sunt.

Qui custodit veri-
tatem in seculū, facit
iudicium iniuriam
patientib⁹, dat esca
eluctientibus.

Dñs soluit cōpedi-
tos, dñs illuminat
cecos.

Dñs exigit elisos,
dñs diligic iustos.

Dominus custodit
aduenias, p̄ tipillum

O put not your trust in p̄ym-
ces nor in the chyldren of men/
for there is no helth in them.

Hor when the brethe of man
goth forth he shal turne agayn
to his earth / & so all his thought-
es shall peryshe. 

Blessed is he thac hathe the
god of Jacob for his helpe / and
whose hope is in the Lorde his
God / whiche made heauen and
earth / the see and all that ther-
in is. 

Which kepeth his promyse for
ever / whiche helpeth them to
ryght that suffre wrong / which
fedeth the hungrye. 

The Lorde loseth men out of
pryson / the Lorde gyueth syght
to the blynde. 

The lorde helpeth the vp that
are fallen / the Lorde loueth the
ryghteous. 

The lorde careth for the strau-
gers he defendeth the fatherles

Pryme.

and wydowe/as for the way of
the vngodly he turneth vpsyde
downe. 

The lord thy God (o Syon)
is kyng for euermore & through
out all generacions. 

Glory be to the fathir / and to
the sonne / & to the holy ghost.

As it was in the begynnyng/
and as it is nowe / & euer shalbe
So be it. 

et vidua suscipiet, a
bias peccatorum dis-
perdet.

Regnabit dñs i se-
cula, deus tu⁹ syon
in generatione & ge-
nerationein.

Oloria patri et fi-
lio et spiritui scđo.

Sicut erat in prin-
cipio & nunc et sem-
per / & in secula secu-
losum. Amen.

CThe antheime.

Let vs not put our trusfe in
prynces nor in the chyldryn of
mē nor in no thyng that is erth-
ly/but in Iesu Christ the onely
sonne of the vyrgyn by whom
we haue all saluacyon.

CIn triphona,

Non speremus
in principiō nec in
filis hominum aut
villa re terrestri sed
in uno Iesu Christo
vngenito virginis
filio per quē salua-
tionē habem⁹ oēs.

CThe versicle.

Olowe here my prayer.

CThe ansWERE.

And let my crye come to the.

H.U.

CVerlus.

Dñe exaudi ora-
tionein meam.

Respansura.

Ecclamatio; meū
ad ie beniat.

Pryme.

Oratio.

O Ratiā tuā
quesuin⁹ dñe
mentib⁹ nostris in-
funde, ut qui ange-
lo nunciance xpī fi-
lii tui incarnationē
cognouin⁹, p pas-
sionem eius & mor-
tem, ad resurreccio-
nis gloriam perdu-
cāmur. Per eundē
dominium nostrum
Iesum Christū fi-
lium tuum qui tecū
vivit et regnat in
vinitate spiritus sāc-
ti deus, per oia se-
cula seculorum. Amē.

The prayer.

O Lorde whiche by the an-
nunciacyon of thy aungel
haste gyuen vs knowledge of
the Incarnacyon of thy sonne
Chyſt (we beseche the) powre
thy grace in to our hertes that
we trustyng in hym through
his passyon and death maye be
brought to the glorie of the last
resurrectyon. By the same our
lorde Iesu Christ whiche lyueth
and reygneth one god with the
in bnyte of the holy ghost wort-
hes without ende. So be it.

**A meemory of the pas-
syon of Chyſt.**



Pryme.



C The antemer.

The fyrt houre i the mor-
nyng erly.

TJesus was brought by the han-
des of the Jewes.
Before the Judge Pylate to be
Judged cruelly.
Where many a false Wytnesse/
dyd hym accuse.

¶.iii.

C Antiphona.

D Ora p̄ima
duct' est Ie-
sus ad P̄ylatum.

falsis testimonitis
multum accusatū.

Pryme.

In collo percutiit In the necke they hym snyt his
manibus ligatum. handes the bandes dyd bruse.
Vultu dei conspuuit They spyt and defyled ther his
lumen celi gratum. godly face. 
The lyght of heauen / replete
with all grace. 

Cantus.

Adoram⁹ te xpe
et benedicunus tibi,

The versicle.
We Worshyp the Chyſt with
praye and benedyctyon.

Responsori.

Qui a per passio-
nem tuā redemisti
mundum.

The answers.

For thou redemest the world
through thy passyon. 

Oratio.

O mīne Je-
su Christe fi-
si dei viat qui pro-
redemptione nostra
nasci et circūcidi vo-
lūisti a iudeis repro-
bat/a Iuda oculu-
tradi,capi,ligari,et
cum vincis Anne,
Ca,p'he,Herodi, et

The prayer.

I Onde Ihesus Chyſt the
sonne of the lyuyng God
whiche for our redempcyon dy-
dest vouchelaufe to be borne &
cyrcluyced/of the Jewes to be
reproned/of Judas with a kylle
to be betrayel/to be taken/to be
bornde/and with bades before
Anna/Cayphas/herode/and

Pryme.

Pylate/to be presented/ & before
the to be illuded with buffettes
blowes/scourges/ & with a rede
to be beten / thy face to be coue-
red with spytynges to be spyt-
ted with thornes to be crowned
of false recordes also to be accu-
sed/of euyl iudges to be iudged/
and as an innocent lambe be-
ryng the crosse to be led / With
nayles to be through persed/ W'
eysel and gall to be gryuen dryn-
ke vnto/ and to be lifte vp in the
crosse among theues to be depu-
ted/With the moost vylest dethe
to dye / and with a spere to be
wounded/ thou Lorde by these
moost holy paynes whiche we
thy vnworthy seruautes doo
rendre and by thy holy passyon
delyuer vs from the paynes of
hell / and bouchesaufe to bryng
vs wretched synners / whyther
as thou broughtest the penit-
tent these crucefyed with the.

Pilato esset, ac co-
ram eis illudi, col-
laphis alapis fla-
gellis et harundine
redi, facie velari
spat:is conspui, spi-
nis coronari, a fal-
sis quoqz testib⁹ ac-
cusari, a malis iudi-
cibus iudicari, et vt
agn⁹ innocens ceu-
cem tuam ferendo
ad victimā duci, cla-
uis perfozari, felle
& aceto potari, atqz
in cruce leuari, inter
latrones deputari,
morte turpissima
mori, & lancea vul-
nerari, tu domine p-
has saccatissimas pe-
nas quas nos idig-
ni famuli tui recol-
linus, & per sanctā
passionem tuam li-
bera nos a penis i-
fernī, & pducere dig-
netis nos miseris
petōres, quo pduris
si crucifixū tecum
latrone penitente.

Pryme.

Nisi bñis et reg-
nas cū deo patre in
unitate spiritus sancti
Per omnia secula se-
culorum. Amen.

Gloriosa passio dñi
nostrj Iesu xpj eru-
at nos a dolore tri-
sti et perducat nos
ad gaudia paradisi
Amen.

Memoia de com-
passione breue Marie.
Anaphona.

Sancta dei ma-
ter immaculataqz
virgo de qua nasci
deus ipse voluit p
nobisqz miseric obi-
re mortem, te virgo
purissima supplic-
ter precamur ad tu-
um intercedas filiu
ut nobis dignetur
suam largiri gra-
tia, tuaqz intercessi-
one eius sanctissi-
me passionis peri-
cipes fieri.

Which lyuest and reygnest with
God the father in the vnyte of
the holy ghost for ever wordes
Without ende. So be it.

CThe glorious passyon of our
Lorde Iesu Chryst delyuer vs
from sorrowfull heuynesse / and
bryng vs to the ioy of paradyse.
So be it.

CA memorie of the copassyon
of our lady. The antheire.

CHoly mother of god/mayden
immaculate.

Of whom it pleased god to re-
ceave our nature.

And to dye for vs wretches and
synners deplorate.

We beseeche the hartely byrgyn
moost pure.

To pray to thy son/that it may
be his pleasure.

To graunt vs his fauoure / by
thy intercessyon.

And to be partetakers of his
moost holy passyon.

Bryme.

C The verycle.

Terius,

C Holy mother of God / make
thy petycyon. ~~¶~~

Dia pro nobis
sancia dei genitrix.

C The answere.

That we maye obteyne Chrys-
tis promyses. ~~¶~~

Responsum.

C Ut digni efficia-
mur promissionib⁹
Christi.

C The prayer.

Oratio.

O God whiche vnto man-
kynde by the fruyte of the
byrgynnytye of the blessed byr-
gyn Mary hast gyuen the gys-
tes of eternall helth. Graunt to
vs we beseeche / that she for vs
may praye / by whom we haue
receyued the authour of lyfe the
Lorde Iesus Chyste whiche
with the lyueth and reygneth
God worlde without ende.

D Deus qui sa-
lutis eterne
beate Marie virgi-
nitatis secunda hu-
mano generi summa
prosternisti tribue que-
sumus ut ipsam p-
nobis intercedere se-
tiam⁹ per quam me-
ruim⁹ auctorē vite
suscipere. Dñm no-
strū Iesū xp̄m, q
ecum viuit & reg-
nat deus. Per oia
secula seculū. Amē.
D. alio filii virgi-
nis gloriola
Perducat nos ad ce-
lestia regna. Amen.

So be it. ~~¶~~

C The gloriouse passyon of the
byrgyns sonne. ~~¶~~
Bryng vs to the blysse of the fa-
thers kyngdoin. So be it.

3.

The thyrde houre.



Domine in adiutorium meum
intende.
Domi noster ad adiuuandum
me festina.
O gloriam patri & filio
& spiritui sancto.
Sicut erat in principio
& nunc & semper
& in secula seculorum.
Amen. Alleluia.

God bende thy selfe in
to my helpe. **L**ord
Dorde hast the to hel-
pe me. **G**lorie be to the father & to the
sonne and to the holy ghost.
As it was in the begynnyng
and as it is nowe & euer shalbe
So be it. **P**rayse ye the lorde.

Thyrde houre.

C The hymne.

Aome holy ghost / o crea-
tour eternall. —
In our mynd to make visitaciō
And fulfyl thou with grace su-
pernall. —
Our hartes that be of thy crea-
cyon. —

R emeinber Lorde / anhour of
saluacyon. —
That somtyme of a virgi pure.
Without helpe of mannes ope-
racyon. —
Thou tokest vpō the our fray-
le nature. —

A nd as thou of thy clemencye
and mere mercy spetyall.
Aboue her desertes hast chosen
among all other. —
And toke her to suche fauour &
grace supernall. —
That thou woldest be her son/
and she to be thy mother.
S o we beseche the chyſt most
tender. —

C hymnus.

Aeni creator
spiritus
Mentes tuorum vi-
sita.
Imple superna gra-
tia,
Que tu creasti pec-
cosa.

M emento salutis
auctor,
Quod nostri quon-
dam corporis,
Ex illibata virginie
Ascendo formam
sumpletis.

U t nullus etius me
ritis,
Sed sola tua cleme-
tia.

Hanc donasti gra-
tiam.
Tu mater tua fieret
Sic Christe cleme-
tissime

Thyrdे houre

Concede tuis familiis
Sepius memoriā
Habere tui sanguinis.

Maria plena ḡtā,
Dei mater alma
Tuū p̄ecare filiū
Hoc faueat post eum.

O lozia tibi dñe
Qui nat⁹ es de dic
gine
Cum patre et sancto
spiritu.
In sempiterna secula. Amen.

C^l Psalmus. xxxii.
Aultate iusti
domino rec
tos decet collaudatio
Aditemini dño in
cythara, in psalte
rio decem chordarū
psallite illi.

Cantate ei canticū

Graunt that thy seruauntes,
With a deuoute moode.
May oftynes sweetely remēber
The effusyon of thy precous
bloode. 

O byrgyn mary most gracious
O mother of god incoperable.
To thy sonne pray for vs
That he after death be fauou
rable. 

Glory be to the lord of mygh
tes moost. 

That of a byrgyn was bore.
Glory to the father and to the
holy ghost. 

To thē be prayse for ever more.
So be it. C The. xxi. psalme.

B^ejoyce in the Lorde) o ye
Bryghteous for it becom
meth wel the iust to be thākful.
Prayse the Lorde with harpei
syng psalmes vnto hym with
the lute and instrument of ten
strynges. 

Syng vnto hym a newe song

Thyde houre.

pea syng lustely vnto hym and
with a good courage.

For the Worde of the Lorde is
tru & al his workes are faythful
He loueth mercy & Iugeinent
the earth is full of the goodnes
of the Lorde.

By the Worde of the lord were
the heauens made / and all the
hoostes of them by the brethe of
his mouthe.

He gathereth the waters to-
gether as it were in a bottell / &
layeth vp the depe in secrete.

Let all the earth fere the lorde/
and let all them that dwell in
the worlde stande i awe of hym
For loke what he sayeth / it is
done / and loke what he comanū.
deth it standeth fast.

The lord bryngeth the cousell
of the hethen to nought / & tour-
neth the deuyles of the people.

But the counsell of the Lorde
endureth / & the thought of his

J. III.

noud, bene psallite
ei in vociferatione,

Quia recti est ver-
bum domini, et oia
opera eius in fide.

Viligit misericor-
dia in et iudiciū, mi-
sericordia dñi ple-
na est terra.

Verbo domini cel-
luminati sunt, et spi-
ritu ois eius omnis
virtus eorum.

Congregans sicut
in vtre aquas ma-
tis ponens in the-
sauris abyssos.

Trimeat dñm ois
terra, ab eo autē cō-
moueantur oēs in-
habitantes orbem.
Qm ipse dirit & fac-
ta sunt, ipse mādauit
et creatā sunt.

Dñs dissipat con-
silia gentiū, repzo-
bat autē cogitatio-
nes populozum.

Consiliū autē dñs
in eternū manet, co-
gitationes cordis

Thyrde houre.

cias in generatione
⁊ generationem.

Beatæ gens cuius
est dñs de⁹ eius, po-
pulus quē elegit in
hereditatem sibi.

De celo resperit do-
minus, vidit oēs fi-
lios hominum, de-
preparat⁹ habitacu-
lo suo, resperit sup-
omnes qui habitāt
terram.

Qui finxit singilla-
tim corda eozū, qui
intelligit oīa opera
eozū.

Don saluatur rex
per multā virtutē,
& gygas non salua-
bitur in multitudi-
ne virtutis sue.

Hallar equus ad
salutē, in abundātia
autem virtutis sue
non saluabitur.

Ecce oculi dñi sup-
metuentes cum, et
eis qui sperant sup-
misericordia eius.

harte from generacyon to gene-
racyon.

Blessed are the people y^e holde
the lordē for theyr god! & blessed
are the folke whome he hath
chosen to be his herytage.

The lōrde loketh downe from
heuen/ and he beholdeth all the
chylđren of mē/ from his strong-
lēte he consydereth them that
dwell in the Worlde.

He only hath fashyoned al the
hartes of thē and knoweth all
theyr workes.

Akyngē is not helped by his
awne great hoste / neyther is a
gyant sauēd by the might of his
awne strength.

Ahorse is but a bayne thyngē
to sauē a mā / it is not the pow-
er of his strength that can dely-
uer hym.

Beholde the eye of the lōrde lo-
keth vnto them that fere hym/
& put theyr trust in his mercye.

Thyde houre.

That he maye deliuer theyr
soules from dethe / & to seide the
in the dere tyme.

Let our soule paciently abyde
the lord for he is our helpe and
helde.

So shall our harte reioyce in
hym because we haue hoped in
his holy name.

Let thy mercyfull kyndenesse
(o lord) be vpon vs lyke as we
put our trust in the.

Glory be to the father. &c.

His it was i the begynnyng. &c

Ch. xviii. psalme.

Blessed are those that be
vndefyled i the way/ whi
che walke i the way of the lord.
Blessed are they that kepe his
testymonyes & seke hym with
theyr hole harte.

Whiche walke in the wayes &
do no wyckednesse.

Thou hast gyuen strayte char
ge to kepe thy comandeineites

Cre erat a morte
glas sozum, et atar
cos in lame.

Anima nostra sus
tinet dñm, quoniam
adiutor et protector
noster est.

Quia in eo letabi
tur cor nostrū, & in
nomine sancto eius
sperauimus.

Hic misericordia
tua domine super
nos, quemadmodū
sperauimus in te.

O lozia patri. &c.

Sicut erat in prin
cipio. psal. xviii.

Beati imma
culati in via
qui ambulant in le
ge domini.

Beati q̄ scrutantur
testimonia ei⁹ i toto
corde exhortunt eum.

Non enim q̄ operas
tur iniquitate, ibus
eius ambulauerūt.

Cu mandasti mā
data tua custodici
nūs.

Thyde houre.

Dicitur dirigantibus
me ad custodiendas
iustificationes tuas.
Tunc no[n] contundat
ca[usa] persperero in o[mn]ib[us]
bus mandatis tuis
Confitebo[rum] tibi in
directione cor[de]bis in
eo quod didici iudi-
cia iusticie tue.

Iustificationes tuas
custodiā, non me de-
reliquas usq[ue]quac[um]q[ue]
In quo corrigit a-
dolescentior[um] viā suā,
in custodiendo ser-
vantes tuos.

In toto corde meo
exquesui te, ne re-
pellas me a manda-
tis tuis.

In corde meo ab-
scondi eloquia tua,
ut non peccem tibi.
Benedictus es dñe
doce me iustifica-
nes tuas.

In labiis meis pro-
nunciaui, omnia iu-
dicia op[er]is tui.

O that my wayes were sta-
blyshed to kepe thy statutes.

So shulde I not be confoun-
ded/ Whyle I haue respecte unto
all thy comandementes.

Iwyll thanke the with an vn-
fayned harte/because I am ler-
ned in the iudgementes of thy
ryghteousnesse.

Iwyll kepe the statutes/o for-
sake me not utterly.

Where withall shall a yonge
man clese his way/euen by ry-
ng hym selfe after thy worde.

With my hole harte do I seke
the/O let me not go wrong out
of thy comandementes.

Thy wordes haue I hyd with
in my harte/ that I shulde not
synne agaynst the.

Prayed be thou (o lorde) o te-
che me thy statutes.

With my lyppes wyl I be tel-
lyng out all the iudgements of
thy mouthē.

Thyde houre.

I haue great delite in the way
of thy testymonyes / as in al ma-
ner of rychesse.

I wyll exercysse my selfe in thy
comauementes / and haue re-
specte vnto thy fote patches.

M y delyte shall be in thy sta-
tutes I wyl not forget thy Wor-
des.

O lozy be to the father / & to the
sonne / and to the holy ghost.

H as it was in the begynnyng /
& as it is nowe / & euer shall be.
So be it.

In via testimonto-
rum tuorum delec-
tatus sum , sicut in
omnibus diuitiis.

In mandatis tuis
exerceboz , et conside-
rabo vias tuas.

In iustificationib⁹
tuis meditaboz , no
obliuiscar sermones
tuos.

O gloria patri & filia
et spiritui sancto.

Sicut erat in p̄in-
cipio , et nunc et sem-
per et in secula secu-
lo ; u.n. Amen.

C The. C. xlvi. psalme.

O prayse the Lorde for it is
a good thyng / to synge
prayses vnto our god / yea a ioy-
full and pleasaunt thyng / it is
to be thankfull.

The Lorde shall buylde vp
Iherusalem and gather togy-
ther the outcastes of Israell.

psalmus. Cxlii.

Audate do-
minum quo-
niam bonus est psal-
mus , deo nostro sit
iocunda decoraçō
laudatio.

Edificans Hieru-
salem dominus , dis-
persiones istaelis
congregabit.

B.

Thyde houc.

Qui sanat conti-
tos corde, et alligat
contusiones eorum
Qui numerat mul-
titudinem stellarum,
et omnibus eis no-
mina vocat.

Magnus dominus
noster & magna vir-
tus eius, et sapientie
ei⁹ non est numer⁹.

Suscipiens man-
suetos domini⁹, hu-
milians astem pec-
catorum usq; ad crā.

Recurrete duo i cō-
fessioē, psallite deo
uōlto in cypthara.

Qui operit celum
nubibus, et pacat
terre pluia, qui p-
ducit in montibus
senū, et herbā, serui-
tati hominū.

Qui dat rumentis
escā ipsorum & pullis
coruorum inuocantib-
us eum.

Non in fortitudine
equi voluntate habe-
bit, nec in tibis vici
benepicitū erit ei-

Ex y' heleth the cotryte i harte
& byndeth vp theyr woundes.
He that telleth the nombre of
the starres calleth them all by
theyr names.

Great is our Lorde/and great
is his power/yea his wysdome
is infynyte.

The lorde setteth vp the meke
& bryngeth the vngodly downe
to the grounde.

O syng unto the Lorde with
thankes gryving / syng prayses
vpon the harpe vnto our god.

Whiche couereth the heauen
With cloudes/ & prepareth rayn
for the erthe/ which maketh the
hay & grasse to growe vpon the
mountaynes to the seruyce of me

Whiche gryueth foder vnto the
cattell and fedeth the yonge ra-
vens that call vpon hym.

He hathe no pleasure in the
strength of a horse/ neyther deli-
teth he in any mannes legges.

Thyde houre:

But the lordes delyte is in the
that feare hym & put theyr trust
in his mercye.

Glory be to the father / & to the
sonne / and to the holy ghost.

As it was in the begynnyng /
& as it is nowe / & ever shal be.
So be it.

Bisplacitū est dho
super timentes eū ,
et in eis qui sperant
super misericordiam eius.

O loqua patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio et nunc & sem-
per et in secula secu-
lo. Amen.

The antheme.

The lordē is mercyfull yea so
mercyfull that the earth is full
of his mercye / by the whiche he
hath sent his sonne borne of a
woman / and made bonde vnto
the lawe to redeme them that
were vnder y^e law.

Antiphona.

Misericōrs dñis
ad eoq[ue] misericōrs q[uod]
ei? misericordia ple-
na est terra in qua
misit filiu suū natū
ex muliere , factum
sub lege, vt eos qui
sub lege erant redi-
meret.

The versicle.

O lordē here my prayer.

Vetus.

Dñe craudi ope-
rationem mcam.

Vieponsuim.

Et clamor meus
ad te veniat.

K.ij.

Thyrd houre.

Qui sanat contritos corde, et alligat contritiones eorum
Qui numerat multitudinem stellarum, et omnibus eis nomina vocat.

Magnus dominus noster et magna virtus eius, et sapientia eius non est numerus.

Suscipiens mansuetos dominum, humilians astem peccatores usque ad terram.
Recuice domino confessio, psallite deo uostro in cithara.

Qui operit celum nubibus, et pacat terre pluviam, qui producit in montibus senum, et herbum, servat hominum.

Qui dat iumentis escam ipsorum, et pullis cornuum ihucantibus eum.

Non in fortitudine equi voluntate habebit, nec in tibus vici beneplacitum erit ei:

He y' heleth the cotryte i hartel & byndeth vp theyr woundes.

He that telleth the nombre of the starres, calleth them all by theyr names.

Great is our Lorde, and great is his power, yea his wysdome is infynyte.

The lorde setteth vp the meke & bryngeth the vngodly downe to the grounde.

O synge unto the Lorde with thankes, gruyng, syng prayses upon the harpe unto our god.

Whiche couereth the heauen with cloudes, & prepareth rayn for the erthe, which maketh the hay & grasse to growe vpon the mountaynes to the seruyce of me.

Whiche gryueth foder unto the cattell and fedeth the yonge rauens that call vpon hym.

He hathe no pleasure in the strenghe of a horse, neyther delyteth he in any mannes legges.

Thyrdे houre.

But the lordes delyte is in the
that feare hym & put theyr trust
in his mercye. ~~~~~~~~~

Glory be to the father / & to the
sonne / and to the holy ghost.

As it was in the begynnyng /
& as it is nowe / & ever shal be.

So be it. ~~~~~~~~~

The anteme.

The lord is mercyfull yea so
mercyfull that the earth is full
of his mercye / by the whiche he
hath sent his sonne borne of a
woman / and made bonde vnto
the lawe to redeme them that
were vnder y^e law. ~~~~~~~~~

The versicle.

O lord here my prayer. ~~~~~~~~~

The answeire.

And let my crye come to the.

B.y.

Bisplacitū est dñs
super timentes eū ,
et in eis qui sperant
super misericordiam eius.

Glōria patri & filio
et spiritui sancto.

Sicut erat in p̄cipio et nunc & semper et in secula secundū. Amen.

Cantiphona.

Misericors dñs
ad eōq̄ misericors q̄
ei? misericordia ple-
na est terra in qua
misit filium suum natum
ex muliere , factum
sub lege, vt eos qui
sub lege erant redi-
miceret.

Versus.

Dñe craudi ope-
tionem meam.

Responsum.

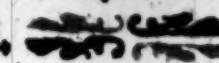
Et clamor meus
ad te veniat.

Thyde houre.

The prayer.

C O r a t i o .

Ratiam tuā
quesum⁹ dñe
mētibus nostris in
funde, vt qui ange-
lo nunciance christi
filii tui incarnatio-
ne cognouim⁹ per
passionem ei⁹ & mo-
tem ad resurreccio-
nis gloriam perdu-
camur. Per eundē
dominum nostrum
Iesum christū qui
cum patre & spiritu
sctō viuit et regnat
vn⁹ deus. Per oia-
scia seculo jū. A mē.

Orde whiche by the An-
nuncyacyon of thy angel
haste gyuen vs knowledge of
the Incarnacyon of thy sonne
Ihesus Christ powre thy grace
in to our hartes that we trust-
ynge in hym / throughe his pas-
syon & death may be brought to
the glory of the last resurrectiō.
By y^e same our lord Iesus christ
whiche lyueth and reygneth /
one God / with the father and
the holy ghost worlde without
ende. So be it. 



Elynde houre.



A meemory of the passyon
of Chryſt.

Memoria de paſſio
ne Chriſti.

ABoute thre houres af-
ter the sonne gan spring
All the Jewes cryed / Ihesus to
crucifye. ¶
And in skorne they him clothed
With purple clothyng. ¶

L.ii.

CRUCIFIGE de-
mitant hore
tertiatum.

ILLUSUS induit
veste purpuratum.

Thyrde houre.

**Caput et⁹ p̄figitur
corona spinatum.**

**Crucē portat hume-
ris ad locū penatū.**

Chorus
**Adoram⁹ te christe
et benedicimus tibi.**

Chorus
**Quia per sanctā
passionē tuam rede-
misti mundum.**

Coration.
Dominus nostrus Iesu Christus filius dei viuit q̄ de celis ad terram de sinu patris descendisti et i ligno crucis quicq̄ plagas sustinuisti, et sanguinem tuum preciosum in remissionem peccatorum nostrorum fudisti, te humiliter implorem⁹ ut i die iudicii

**And i stede of a crowne / on his
heed they dyd tye.**

**A crowne of thorne that p̄yc-
ked cruellye.**

**And had hym forthe to a place
where he dyed.**

**And w' a holwe crosse on his
shoulders they layed.**

C The versicle.

**C We worshyp the Chryst with
prayse and benedyctyon.**

C The answere.

**C For thou redemest the world
by thy holy passyon.**

C The prayer.

**O Lorde Ihesu Chryst the
sonne of the luyngē God
whiche from the bosomme of the
father from heauens dydest des-
cende to the earthe / and on the
woode of the crosse dydest suffre
fyue woundes and shed thy pre-
cious blode for the remyssyon of
our synnes / we mekely beseeche
the that in the day of iugement**

Thyde houte.

We may be on the ryght hande/
and here thy swete sentence.

Come ye blessed of my father/
emoy ye the kyngdome prepa-
red for you from the begynnyng
of the worlde . In the whiche
kyngdom thou lyuest and reyg-
nest god with y^e father for euer.

So be it.

The glorious passyon of our
lorde Ihesu Chryst / delyuer vs
from sorowfull heuynesse / and
byngye vs to the ioyes of para-
dyse. So be it.

A memory of our lady.

Oly mother of god Whi-
che hym hast conceyued.
That of all the worlde / coulde
not worthely be receyued.

Thy sonne beseche thou with
humble intercessyon.

Us for to purge of our trasgres-
syon.

That by thy son redemed / we
may to the place ascende.

ad dexteram tuam satu-
ti audire mereamur
Venite benedicti pa-
tris mei pacipite reg-
num quod paratum est vo-
bis a constitutioen mihi
di in quo cum patre
vivis et regnas eter-
naliter deus. Amen.

Oloriosa passio do-
mini nostri iesu christi
eruat nos a doloze
et tristi, et pducat nos
ad gaudia paradisi
Amen.

Memento de beata Maria.

Sancta dei ge-
nitrix que co-
cepisti illum
Quem totum orbis neque-
uit comprehendere.
apud illum obtine-
tuo pio interuentu
culpas nostras abluat
Ut perhennis sede
glorie
Per tuum filium re-
dempti, valeamus
scandere.

Elynde houre

Wher thou dwellest with hym
sine tempore.

Cantus.

Ora pro nobis sa-
ca dei genitrix.

Responsum.

Ut digni efficia-
mus promissionib⁹
Christi,

Cantus.

O Eusq; debet
Marie vir-
gnis vero verbo
eum angelo nunci-
ate, carne suscipere
voluisti, presta sup-
plicib⁹ tuis, vt qui
eam vere genitricē
dei credimus, eius
apud te intercessio-
nibus adiuuemur.
Per eundem xp̄m
dñm nostrū. Amen.

P assio filii virgi-
nis gloriofa.
P erducat nos ad
celestia regna.

C The versicle.

O holy mother of God maki-
thy petycyon.

C The answere.

O That we may obteynē Chri-
stes promyssyon.

C The prayer

O God whiche woldest thy
sonne to be incarnate of
the wombe of the blessed virgin
Mary/graunt to thy meke pety-
cyoners/that we whiche beleue
her verely to be y^e mother of god
by her prayers before y^e/we may
be helped. By the same our lond
Christ. So be it.

C The glorious passyon of the
byrgyns sonne.
Byng vs to the blysse of the he-
uenly kyngdome. So be it.

The syxte houre.



God bende thy selfe in
to my helpe.

Lord hast he to hel-
pe me.

Glory be to the father / & to the
sonne / and to the holy ghost.

As it was in the begynnyng /
and as it is nowe / & euer shalbe
So be it. Prayse ye the lord.

L.

D^{omi}nus in ad-
iutorium meum
intende.

D^{omi}nus ad adiuuandum
me festina.

O gloria patri & filio
& spiritui sancto.

Sicut erat in prin-
cipio & nunc & semper
& in secula seculorum.
Amen. Alleluya.

Synte houre.

The hymne.

Hymnus.

Ueni creator spiritus
Mentes tuorum vi-
sita.
Imple superna gra-
tia,
Que tu creasti pec-
cosa.

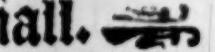
Memento salutis
auctor,
Quod nostri quon-
dam corporis,
Ex illibata virgine
Nascendo formam
sumpseris.

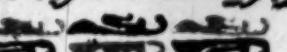
At nullis eius me
ritis,
Sed sola tua clemē-
cia.

Hanc donasti gra-
tiam.

Ut mater tua fieret

hic Christe clemē-
tissime

Onde holy ghost / o crea-
tour eternall. 

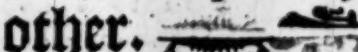
In our mynd to make visitaciō
And fulfull thou with grace su-
pernall. 
Our hartes that be of thy crea-
cyon. 

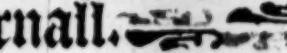
Remeinber Lorde authour of
saluacyon. 

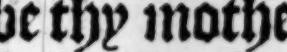
That somtyme of a virgi pure,
Without helpe of mannes ope-
racyon. 

Thou tokest vpon the our fray-
le nature. 

And as thou of thy clemency
and mere mercy spedyall. 

Above her desertes hast chosen
among all other. 

And toke her to suche fawour
grace supernall. 

That thou woldest be her son
and she to be thy mother. 

So we beseche the chryst most
tender. 

Synte houre.

Graunte that thy seruauntes/
with a deuoute moode.
May oftymes swetely remeber
The effusyon of thy precyous
bloode.

O virgyn mary most gracious
O mother of God incoperable.
To thy sonne pray for vs
That he after death be fanou-
table.

O lory be to the lorde of migh-
tes moost.
That of a byrgyn was bore.
Glory to the father and to the
holie ghost.
To the be prayse for euer more.
So be it.

Concede tuis famu-
lis
Septius memoriā
Habere tui sangu-
nis.

M aria plena gfa,
Dei mater alma
Tuu precare filiu
Hoc faueat post ept
lium.

O lozia tibi dñe
Qui nat⁹ es de vir-
gine
Cum patre et sancto
spiritu.
In sempiterna secu-
la. Amen.

CThe antheme.

CTaste & se howe frendely. &c.

CThe. xxxiiii. psalme.

Wyll alwaye gyue than-
kes unto the Lorde / his
praise shal euer be i my mouth.

L.ij.

Psalmus. xxxiiii.

Benedic dñm
in omni tem-
pore, semper laus ei⁹
in ore meo.

Syrte houre.

In dho letabit aia
mea, au dient man-
sueti et letentur.

M agnificate dom
mecu, & exaltemus
nomen eius in idipsum
Exquisiu dñm et
audiuit me, & ex ois-
bus tribulationib⁹
meis eripuit me.

H ecce dñe ad eū & il-
luminamini, & faci-
es vestre non confu-
dentur.

I ste pauper clama-
vit, & dñs exaudiuit
eum, & ex oib⁹ tri-
bulationib⁹ ei⁹ sal-
uavit eum.

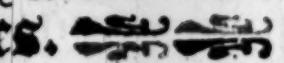
I minxit angelus
dñi in circuitu tim-
ciū eū, & eripiet eos.

O ustate et videte
qm̄ suavis est dñs,
beatus vir qui spe-
rat in eo.

T rinitate dñm oēs
sancti eius, quoniam

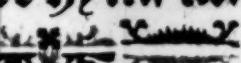
M y soule shall make her boast
in the lordē/ the poore oppresed
shall here therof and be glad.

O prayse the Lorde with me/
and let vs magnyfye his name
togyther. 

I sought the lorde / & he herde
me/ yea he delyuered me out of
all my troubles. 

D rawe ye nere unto hym/ and
be ye lyghtened/ and your faces
shall not be ashamed.

A his poore man cryed unto
the lorde/ and he herde hym/ yea
troubles. 

The angell of the Lorde pyl-
cheth his tente rounde aboute
them that feare hym/ and dely-
uereth them. 

O tast and se how frendely the
lorde is blessed is the man that
trusteth in hym. 

O feare the lorde ye that be his
sayntes for they that feare hym

Synte houre.

lacke n̄ thyng.

The ryche shall wante & suf-
fre hunger/ but they which seke
the lorde shall wante no maner
of thyng that is good.

Come hyther (O ye chyldren)
herken vnto me / I wyl teache
you the feare of the lorde.

Who so lysteth to lyue & wolde
fayne se good dayes.

Let hym refrayne his tonge
from euyll/ and his lyppes that
they speake no gyle.

Let hym eschewe euyll and do
good/ let hym seke peace and en-
sue it.

For the eyes of the Lorde are
ouer the ryghteous/ & his eares
are open to theiȝ prayers.

But the face of the Lorde be-
holdeth them that do euyll / to
dystroye the remembrance of
them out of the earth.

When the ryghteous crye / the
Lorde heareth them / and dely-

L.ij.

non est inopia timis-
tibus cum.

Diuites eguerunt
& esurierunt, inqui-
entes autem dominum non
minuerunt oī bono.

Venite filii audite
me timore domini
docebo vos.

Quis est homo qui
vult vitam, diligit
dies videre bonos?

Prohibet linguam
suā a malo, & labia
sua ne lequāt dolū,

Diuertat a malo &
faciat bonū, inqrat
pacem et persequa-
tur eam.

Oculi domini sup-
iustos, & aures eius
ad preces eorum.

Vultus autem dñs
super facientes ma-
la, ut perdat de ceter-
a memoriā eorum,

Glamauerunt iusti
et dñs exaudiuit eos

Sixte houre.

et ex omnibus tribulationibus eorum
liberauit eos.

Turta est dominus noster
qui tribulato sunt
corde, et humiles
spiritu saluabit.

Multe tribulatio-
nes iustorum, et de
omnibus his libera-
bit eos dominus.

Gustodit dominus oia-
ossa eorum, unde ex his
non conteretur.

Mors peccatorum
pessima, et qui odi-
tunt iustum delin-
quent.

Redimiet dominus ani-
mas seruorum suorum,
et non delinquent
omnes qui sperant
in eo.

Olozia patri et filio
et spiritui sancto.

Sicut erat in prin-
cipio et nunc et sem-
per et in secula secu-
lorum. Amen.

uereth the out of all theyr trou-
bles.

The Lorde is nye unto them
that are contryte in harte / and
wyll helpe suche as be of an hū-
ble spyyte.

Scarare the troubles of the
righteous / but the lorde wyl de-
lyuer the out of all .

He kepeth all theyr bones / so
that not one of them is broken.

But myssfortune shall flee the
ungodly / and they that hate the
ryghteous shall be gyltye.

The lorde wyl delyuer the sou-
les of his seruaentes / & all they
that put theyr trust in hym shal
not offendre.

Glory be to the father / and to
the sonne / & to the holy ghost.

As it was in the begynnyng /
& as it is nowe / & ever shall be.
So be it.

Synte houre.

C The. C. xvij. psalme.

Psalmus. Crvii.

O Do wel vnto thy seruaunt
that I may lyue / and kepe
thy wordes. x x

Open thou myne eyes / and so
shall I spye oute wonderous
thynges in thy lawe. x x

I am a straunger vpon earth
o hyde not thy commaundementes
fro me. x x

M y soule breaketh out / for the
veray feruent desyre that I ha-
ue alwaye vnto the iudgemen-
tes. x x

T hou rebukest the prohlde /
cursed are they that departe fro
thy commaundementes.

O tourne fro me shaine and re-
buke / for I kepe thy testymo-
nies. x x

P rynces also late and spake
against me / but thy seruaunt was
occupied in thy statutes.

B Etribue ser-
uo tuo, viui-
fica me et custodiā
sermones tuos.

R euela oculos me-
os , et considerabo
mirabilia de lege
tua.

I ncola ego sum in
terra, non abscondas
a me mādata tua.

O cupiuit anima
mea desiderare iusti-
ficationes tuas , in
omni tempore.

I ncrepasti supbos
maledicti qui decli-
nat a mādatis tuis

A fuser a me obpro-
briū et contemptū,
q̄ testimonia tua
exquisiui.

E teni sedeturū p̄i-
cipes & aduersū me
ioqdāt, seru⁹ aut̄ tu
us exercebat iusti-
ficationibus tuis.

Sixte houre.

Nam & testimonia
tua meditatio mea
est & consilium meum in-
stitutiones tue.

Oloria patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio, et nunc et sem-
per et in secula secu-
lorum. Amen.

psalmus. C. xvi.

IAudate dominum
omnes gentes
laudate cum omnes populi
Quoniam confirmata est
super nos misericordia eius
& veritas domini man-
net in eternum.

Oloria patri et fi-
lio & spiritui sancto
Sicut erat in prin-
cipio & nunc et sem-
per & in secula secu-
lorum. Amen.

Antiphona.

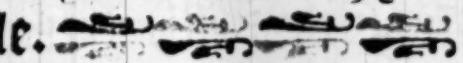
Gustate et vide-
te quoniam suavis est dominus
beatus vir qui sperat in
eo, nam pates nisi spe-
cauerunt in te dominus.

Hoc in thy testymonyes is my
delyte & they are my counsellors.

Glory be to the father / & to the
sonne / and to the holy ghost.

As it was in the begynnyng /
& as it is nowe / & euer shall be.
So be it. 

C The. C. xvi. psalme.

OPrayse the Lorde all ye
gentyles / laude hym all
ye people. 

Hoc his mercyfull kyndnes is
euermore & more towarde vs /
and the truch of the Lorde en-
dureth for euer. 

Glory be to the father / and to
the sonne / and to the holy ghost

As it was in the begynnyng /
& as it is nowe / & euer shall be.
So be it. 

C The antheime.

Taste and see howe frendely
the Lorde is / blessed is the man
that trusteth in hym / for our fa-
thers (lorde) hoped in the / they

Sixte houre.

trusted in the & thou dydest de-
lyuer the they called vpon the
& were holpen / they put they
trust in the and were not con-
founded. ~~¶¶¶¶~~

specauerunt in te &
liberasti eos , inuo-
cauerunt te & salut
facti sunt , speraue-
runt in te et non sunt
confusi .

C The versicle.

C O lorde here my prayer.

C The answere.

C And let my crye come to the.

C The prayer.

LOrde whiche by the An-
nunciacyon of thy angel
haste gyuen vs knowledge of
the Incarnacyon of thy sonne
Ihesus Chryst powre thy grace
in to our hartes that we trust-
ynge in hym / throughe his pas-
yon & death may be brought to
the glory of the last resurrectiō.
By y^e same our lord Ihesus christ
whiche lyueth and reygneth /
one God / with the father and
the holy ghost woulde without
ende. So be it. ~~¶¶¶¶~~

C Versus.
C Domine exaudi ora-
tionem meam.

C Responsum.
C Et clamor meus
ad te veniat.

C Oratio.
ORatiam tuā
quesum⁹ dñe
mētibus nostris in
funde, be qui ange-
lo nunciante christi
filii tui incānatō-
nē cognouim⁹ per
passionem ei⁹ & mo-
tein ad resurrectio-
nis gloriam perdu-
camur. Per eundē
dominum nostrum
Iesum christū qui
cum parte & spiritu
sctō viuit et regnat
vn⁹ deus. Per oia
sc̄la seculoū. Amc.

M.

The mynþe houre.



CMemoria de pas
sione Christi.

CA memory of the passyon
of Chryſt.

Doia sexta Je
sus est cruci
conclauatus.

Che syrte houre spryng-
yng before the mydday,
Jesus hande & fote to the crosse
they nayled. ~~xxv~~
with the shamefullest deth that
they contruye may.

Syrte houre.

They hong hi bytewene. ff. the
nes y' the blode downe trayled
And thā for Payne great thurst
hym asayled. 
his thurst for to quenche / they
profered hym gall. 
This lambe so illuded bought
our synnes all. 

C The versycle.

We worshyp the Christ with
praye and benedyctyon.

C The answere.

For thou redemest the world
by thy holy passy. 

C The prayer.

Orde Ihesu Chryst the
sonne of the lyuyng god
whiche for our redempcyon in
the syrte houre dydest ascende
the patyble of the crosse / and
sheddest thy blode thorowe thy
fyue woundes for the remys-
yon of our synnes / We mekely
desche the that after oure dea-
the through the meryte of that

M.ij.

Atq[ue] cum latronib[us]
pendens deputat[ur].

P[ro] tormentis litt-
ens felle saturatus
Agnus crimen de-
luit sic iudicatus.

C Versus.

Adoram[us] te christe
et benedicimus tibi.

C Responsum.

Quia per sanctā
passione tuam rede-
misti mundum.

C Oration.

Omine Ie-
su christe fi-
li dei viui qui hora
serta pro redempti-
one mundi, crucis
patibuli ascendisti,
et sanguinem tuum
preciosū, per quinque
vulnera tua i remis-
sione peccatorū nostri-
ū fudisti, te humili-
ter deprecamur, ut
post obitum nostrū

Syrte houre.

per eandē passiōnē,
nos paradisi ianu-
am introite mereā-
mur. Qui viuis et
regnascū deo patre
in unitate spūs sc̄i
deus per oia secula
seculoūm. Amen.

Gloriosa passio do-
mini nostri iesu xp̄i
cruat nos a dolore
et p̄ducat nos
ad gaudia paradisi
Amen.

Memoia de beata
Maria.

O Beata maria
et sancta virgo
que de spiritu sancto
concepisti filium dei
altissimum, etiam re-
gentem machinam,

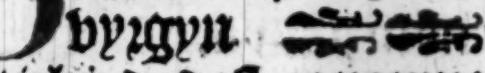
nostri obitam cha-
titatem memorare,
que cū deo gloria-
ris, ora p̄ nobis ad
deum, et aueritas in-
dignationem suā a
nobis.

saine passion we may entre the
gate of paradyse whiche lyuest
and reygnest god with god the
father in the bnyte of the holy
ghost Worlde without ende.

So be it. 

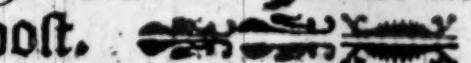
The glorious passyon of our
lorde Ihesu Chryst / delyuer vs
from sorowfull heuynesse / and
brynging vs to the ioyes of para-
dyse. So be it. 

A memoire of our lady.

O Blessed Mary / and holy
byrgyn. 

Whiche dydest conceyue of the
holy ghost. 

The gouernoure of the tryple
engyn. 

The sonne of god of myghtes
moost. 

Remember vs of charyte.
which of god hast cōtemplatio-

To pray for vs to the deute
To tourne from vs his indyg-
nacyon. 

Syntre houre.

C The versycle.

C holy mother of God make
thy petycyon. ~~¶~~

C The answere.

C That we may obteynē Chri-
stes promyses. ~~¶~~

C The prayer.

O Our fraglyte mercy-
full God / Graunt thy
helpe that we which of the ho-
ly mother of God and byrgyn
Mary do make reueinbraunce
by the helpe of her intercessyon
we maye ryse from our inqui-
ties thoro we Chryst our lorde.
So be it. ~~¶~~

C The glorious passyon of the
byrgyns sonne. ~~¶~~
Bynge vs to the blysse of the
heuenly kyngdom. ~~¶~~

C Versus.

Ora pro nobis sancta
dei genitrix.

C Rsponsum.

C Ut digni efficia-
mur promissionib⁹
Christi.

C Oratione.

O Ncedere mis-
ericordia de⁹
fragilitati nostre pa-
lidii, ut qui sancte dei
genitricis et virgi-
nis marie memoriā
agun⁹, intercessio-
nis eius auxilio, a
nostris iniquitatib⁹
resurgamus.

Per xpm dñm no-
strum. Amen.

Pax fili virginis
gloriola.

Perducat nos ad ce-
lestia regna.



The mynch houre.



Deus in adiutorium meum
intende.

Dñe ad adiuuandum
me festina.

Oloria patri & filio
& spiritui sancto.

Sicut erat in prin-
cipio & nunc & semper
et in secula seculorum.
Amen. Alleluya.

God bende thy selfe in
to my helpe.

Norde hast the to hel-
pe me.

Glory be to the father / & to the
sonne / and to the holy ghost.

His it was in the begynnyng
and as it is nowe / & ever shalbe
So be it. Prayse ye the leerde.

Aynth houre.

C The hymne.

ADine holy ghost / o crea-
tour eternall.

In our mynd to make visitaciō
And fulfull thou with grace su-
pernall.

Our hartes that be of thy crea-
cyon.

Remember Lorde authour of
saluacyon.

That sointyme of a virgi pure.
Without helpe of mannes ope-
racyon.

Thou tokest vpō the our fray-
le nature.

And as thou of thy clemencye
and mere mercy spedyall.

Above her desernes hast chosen
among all other.

And toke her to suche fawour &
grace supernall.

That thou woldest be her son/
and she to be thy mother.

So we beseeche the chyſt most
tender.

Hymnes.

Tu creator
spiritus

Mentes tuorum vi-
sita.

Imple superna gra-
tia,

Que tu creasti pec-
cosa.

Memori salutis
auctoꝝ,

Quod nostri quon-
dam corporis,

Ex illibata virgine
Nascendo formam
sumpseris.

Et nullis eius me-
ritis,

Sed sola tua clemē-
tia.

Hanc donasti gra-
tiam.

Ut mater tua fieret

Sic Chyſte clemē-
tissime

Hynth houre

Concede tuis lami
Jes
Sepius memoria
Habere tui sanguis.

Maria plena gfa,
Dei mater alma
Tuū precare filiu
Hoc faueat post exi
lium.

O lozia tibi dñe

Qui nat⁹ es de vir
gine
Cum patre et sancto
spiritu.
In sempiterna secu
la. Amen.

Antiphona.

Dñs prope est. sc.
Psalmus. lxvi.

Dñe misericordia
nostræ & be
nedicat nobis, illu
minet vicitu suu sup
us & misereat nři.
Ut cognoscam⁹ in
terra viā tuā in oī
bus gentibus salu
tare tuum.

Graunte that thy seruauntes
With a deuoute moode.
May oftynes swetely remēber
The effusyon of thy precyous
bloode.

O virgyn mary most gracious
O mother of God incōperable.
To thy sonne pray for vs
That he after death be fanou
rable.

Glory be to the lord of mygh
tes moost.

That of a vyrgyn was bore.
Glory to the father and to the
holys ghost.

To thē be prayse for euer more,
So be it. **C**The antheine.

CThe lord is nye unto. sc.

CThe. lxvi. psalme.

God be merciful unto vs
blesse vs and shewe the
lyght of his countenaunce vpō
vs and haue mercy vpon vs.
That we may know thy way
vpō the earth thy sauynge helth

Hynth houre
among all heathen.

Let the people prayse the (O god) yet let al people prayse the O let the people reioyce and be glad / that thou iudgest the folke ryghteously / and gouernest the nacyons aboue earth.

Let the people prayse the (O lord) let all people prayse the / the earth hath brought forthe her fruyte.

God(eue our awne god) gyue vs his blessing / god blesse vs / & let all the endes of the worlde feare hym.

Glory be to the father / and to the sonne / and to the holy ghost As it was in the begynnyng / & as it is nowe / & euer shall be.

So be it.

In the. Crvii. psalme.

My soule cleueth to the dust / o quycfen thou me accordyng to thy worde.

I knowleged my wayes / and

F.

Confiteantur tibi populi deus, confiteant tibi ppli oes. Eruntur & exultent gentes, qm iudicas populos inequitate & gentes in terra dirigis.

Confiteant tibi populi deus, confiteant tibi populi oes terra dedit fructu suu. Benedicat nos deus noster bndicat nos deus: & metuat eu oes fines terre.

Gloria patri et filio & spiritui sancto Sicut erat in principio & nunc et semper & in secula seculorum. Amen.

psalmo. C. xviij.

A dhesit paui meto anima mea, biuifica me secundu verbu tuu. Tuas meas enicia

Fynch houre.

ut & exaudisti me,
doce me iustificatio-
nes tuas.

Aiam iustificatio-
num tuarū instrue
me, et exerceboz in
mirabilibus tuis.

Oomitauit ani-
ma mea p̄e tedio,
confirmame in ver-
bis tuis.

Aiam iniquitatis
amoue a me, & de le-
ge tua misericere mei.
Aiam veritatis ele-
gi, iudicia tua nō sū
oblitus.

Hdhesi testimonius
tuis dñe, noli me co-
fundere.

Aiam mandatorū
tuorum cucurri, cū
dilatasti cor meum.
Oloria patri & filio
& spiritui sancto.

Esicut erat in prin-
cipio & nunc & semp
& in secula seculoꝝ.
Ame,

thou herdest me / O teache me
then thy statutes. **¶**

Make me to vnderstante/ the
way of thy comauementes/
and so shall I talke of thy won-
derous workes. **¶**

My sole slombreth for verye
werynesse / O set me vp accop-
dyng to thy worde. **¶**

Take fro me the way of iniqui-
te and graunte me mercy accop-
dyng to thy lawe.

Ihaue chose the way of truthe
thy Judgementes hane I not
forgotten. **¶**

Istacke vnto thy testimonyes
o lorde confounde me not.

Ihaue ronne the waye of thy
comauementes when thou
hast conforted my harte.

Glory be to the father / and to
the sonne. & to the holy ghost.

Has it was in the begynnyng/
& as it is nowe / & euer shall be.

So be it. **¶**

Aynth houre.

C The. C. xlviij. psalme.

Iwyl magnyfye the (o my Lorde and kyng) I wyll prayse thy name for euer & euer Every day Wyll I gyue thankes vnto the / and prayse thy name for euer and euer.

Great is the Lorde and merueylous Worthy to be praysed/ there is no ende of his greatness.

One generacyon shall prayse thy workes vnto an other/ and they shall declare thy power.

They shall be talkyng of thy worship/ thy glory & shal shew forth thy wonderous workes.

So that men shall speake of the myght of thy merueylous actes and tell of thy greatnessse

The memoryall of thy abundaunt kyndenesse/ shalbe shewed and men shall synge of thy ryghteousnesse.

The Lorde is pacient and

N.ij.

Psalmus. Cxliii.

Exaltabo te deus meus rex, & bfidicā noi tuo in seculū & in seculū sc̄lī. Per singulos dies būdicā tibi, & lauda bo nōmen tuū in seculū & in seculū sc̄lī. Magn⁹ dñs & laudabilis nimis, et magnitudinis eius non est finis.

Generatio & generatio laudabit opa tua, et potentia tua pronunciabunt.

Magnificentia glorie sanctitatis tue loquentur, et mirabilia tua narrabunt

Et virtute terribilium tuorum dicent & magnitudinem tua narrabunt.

Demonstram abundantie suavitatis tue eructabunt, & iusticia tua exultabunt.

Miserato, & miseri

Hynch houre.

co:s dñis, patiens &
multū misericordi:s.

Suaui:s est domi-
nus vniuersitatis, & mi-
serationes eius sup-
oia opera eius.

Confiteantur tibi
dñe oia opera tua, &
lcti tui bñdicat tibi.

Gloriā regni tui di-
cent, & potentia tuā
loqrentur.

Ut notā faciane fi-
līs hoīm potentia
tuam, & gloriā mag-
nificentie regni tui.

Begnū tuū regnū
dim seculoꝝ, & dñna-
tio tua in oī genera-
tione & generationē

Fidelis dñs in oī-
bꝫ verbis suis, & sā-
ciꝫ in oībꝫ opibꝫ suis
Alleuat dñs oēs q̄
corruat, & erigit oēs
clīos,

Oculi cīm in te spe-
rant dñe, & tu das
escā illorū in tempo-
re oportuno.

Apis tu mandata

mercyfull / longe sufferyng and
of great goodnes.

The lordē is louyng to euery
inan/ and his mercy is ouer all
his workes.

All thy workes prayse the (o
Lordē) and thy sayntes gyue
thankē unto the.

O shewe the glorie of thy
kyngdom & talke of thy power

That thy power thy glorie &
myghtynesse of thy kyngdoine
myght be knownen unto men.

Thy kyngdomie is an euerla-
styng kyngdom & thy dominio
endureth thoroƿe out all ages

The lordē is faythful in al his
pmyses / & holy i al his workes
The lordē upholdeth all such
as shulde fall / and lyfteth up al
them that be downe.

The eyes of all wayte vpon
the and thou gyuest them their
incate in due season.

Then openest thy hande and

Aynth houre

hylllest all thynges lyuyng with
plenteousnesse.

The lordē is ryghteous in all
his wāyes and holy in all his
wōrkes.

The lordē is mye vnto all thē
that call vpon hym/ yea all such
that call vpon hym faythfully.
He wyll fulfyl the desyre of thē
y' feare hym/he wyll here theyr
crys and wyll helpe them.

The Lorde preserueth all thē
that loue hym/ and wyll scatter
abrode all the vngodly.

My mouthe shall speake the
prayeſe of the lordē/ let all fleshe
gyue thākes vnto his holy na-
me for euer and euer.

Glory be to the father/ & to the
sonne/ and to the holy ghost.

As it was in the begynnnyng/
& as it is nowe/ & ever shall be.
So be it.

The lordē is mye vnto al thē
that cal vpon hym/ yea all such

P.iiij.

imples omne ani-
mal benedictione.

Iustus dñs in ob-
bus v̄bus suis, & san-
ctus in oībus ope-
ribus suis.

Prope est dñis oīb'
inuocantibus eum,
oībus inuocantib'
eum in veritate.

Voluntate timetū
se faciet, & depreca-
tionē eoīū exaudiet
& saluos faciet eos.

Gustodit dñis oīs
diligentes se, & oīs
peccatores dispdet.
Insudationē dñi lo-
quetar os meū, & be-
nedicat oīs caro no-
mini sancto eius, in
seculum & in seculū
seculi.

Gloria patri & filio
et spiritui sancto.

Sicut erat in p̄cipio,
et nūc et semp
& in sclā siloīū. Am.

Antiphona.
Prope est dñis oīb'
inuocantib'
eū, oīb'

inuocantibus eū in
veritate ideo in ve-
ritate inuocabo te
domine.

C Versus.
Dñe exaudi ora-
tionem meam.
C Responsum.
Et clamor meus
ad te veniat.

C Oratione.
G Ratiam tuā
quesum⁹ dñe
mētibus nostris in
funde, vt qui ange-
lo nunciante ch̄stī
filii tui incarnatio-
nē cognouim⁹ per
passionem ei⁹ & mor-
tem ad resurrectio-
nis gloriam perdu-
camur. Per eundē
dominum nostrum
Iesum ch̄stū qui
cum patre & spiritu
sc̄ō vituit et regnat
vn⁹ deus. Per oia
scl̄a seculoꝝ. Amē.

Fayth houre.
that call vpon hym faythfully
wherfore to y°(o lord) faythful-
ly wyll I praye. ~~¶¶¶¶¶~~

C The versycle.
C O lord here my prayer.
C The answere.
C And let my crye come to the.

C The prayer.
L Orde whiche by the An-
nuncyacyon of thy angel
haste gyuen vs knowledge of
the Incarnacyon of thy sonne
Ihesus Christ/powre thy grace
in to our hartes that we trust
ynge in hym/ throughe his pas-
syon & death may be brought to
the glory of the last resurrection.
By y° same our lord Iesus ch̄st
whiche lyueth and reygneth
one God / with the father and
the holy ghost worlde without
ende. So be it. ~~¶¶¶¶¶~~

Fynch houre.



A memorie of the passyon
of Chyſt.

O ur mercyfull lorde Iesuſ
goddes sonne.
Callynge vnto his father al-
myghtye.
Relded vp his soule / and full
þpon noone.

C a memoire de paſſione Chyſti.

N oia nona do-
minus Iesuſ
exſpirauit.
Hely clamans patr̄

Synch houre.

spiritu cōmendauit
terra tunc cōtremu-
it et sol obscurauit.

Latus eius lancea
miles perfozauit.

Versus.

I dozamus te ppe &
benedicimus tibi.

Responsum.

¶ Quia per sanctā
passiōne tuam rede-
misti mundum.

Oratio.

A uultentur
nobis dñe
misericordissime Je-
su xpe oēs passioes
tue & affliccioes de-
fante nos ab oī tri-
bulacioē & angustia
ab oī doloz & tristi-
cia, ab eib⁹ periculis
& miseria, ab oī petō
& cordis iunuditia,
ab oī scādalo & iu-
nia, a morbis ma-
lis aie & corpvis, et

The spyyte departed frō that
blessed body.

The sonne waxed darke / the
earth quoke wonderly.

Great merueylous thynges to
beholde and here.

And yet a knyght perced his
harte with a spere.

The versyle.

We worshyp the Christ with
praye and benediction

The answere.

For thou redemest the world
by thy holy passyon.

The prayer.

A li thy passyons & thy
afflictions most mercy-
full lord Jeſu Chryſt helpe vs
and defende vs from all trou-
ble / and anguylshe / from all so-
rowe & heuynes / frō al perylles
& Wretchednesse / from all synne
and harte vnclemesse / from all
sclaunder and infamy / from
euyl dyseales of soule and body

Fynth houre.

from sodeyne death / from all
persecucion of our enemyes by
syble and inuylyble / for we wel
knowe that by thy passyon we
shal be sauued. Therfore with a
confydence of the large and in-
mesurable ptyte we beseeche the
moost merciful sauour for thy
moost benygne and holycst pas-
syons that thou wylte protecte
vs by thy gracyous helpe / and
kepe vs from all euyl / and gyue
vs grace that as we thus do re-
member thy passyon and death
in the whiche thou dydest flee
our synne i thy body / so we may
also mortyfie our synnes in our
bodyes and on our backes take
thy crosse & folowe the whiche
lyuest & reygnest Worlde with-
out ende. So be it. *Cantus*

The glorious passyon of our
lorde Ihesu Chryst / delyuer vs
from sorowfull heuynesse / and
bryng vs to the ioyes of para-

D.

a morte subitanea &
impuisa ab oī persecu-
tione iūicorū visibili-
tū iūisibiliū scim⁹
enī q̄ p̄ passionē tuā
salui erim⁹ ideo de t̄
mēla tua pietate cō-
fisi te dep̄cāmūr pulsū
sime saluator, p̄ be-
nignissimas sc̄issi-
mas & passiōestuas
be benigno nos pte-
gas auxilio, ab oīqz
malo nos p̄serues
& nobis eā cōcedas
ḡfaz q̄ sicut nos pas-
sionē tuā & morte re-
colimus in qua n̄cm
petm̄ i tuo corpore de-
struxisti ita & nos in
infis corpore n̄ca
petā mortificare pos-
sum⁹ Atuā tolle cruce
cēad sequēdū te qui
biuis & regnas per
oīa sc̄la sc̄loꝝ. Amē.
Gloriosa passio do-
mini nostri iesu xpi
eruat nos a dolozē
tristi, & p̄ducat nos
ad gaudia paradisi
Amē.

Hynck honre.

Dyse. So be it.

C A memorye of our lady.

O Mother of God moost
gracyous.

To whom Chryste Johs dyd
commende.

Sayenge mulier ecce fili⁹ tuus
Thy sorowes that he wolde a-
mende.

Then shortly after he sayde

To Johs beholde thy mother.
Th⁹ in hym y⁹ truste was layd

To conforte the abone all
other.

With lyke pyty e conforte vs
In this vale of myserye

And pray to thy sonne Jesus.

To bryng vs to eternal glorie.

Versus.

C Ora pro nobis
sancta dei genitrix.

C Responsum.

C Ut digni efficia-
mus promissionib⁹
Christi.

C The versicle.

C Holy mother of God make
thy petycyon.

C The answere.

That we may obteyne christes
promyses.

Synth houre.

C The prayer.

O Lorde Jesu Christ which
obeyng among men were
founde as man hauyng the ex-
periance of al our miseries / on-
ly that thou lackest synne / for
that exceedingyng charytie which
so farre overcommed the / take
pytye on vs / and graunt vs by
the intercessyon of thy gloriouſ
mother (Whō ſo interelye thou
dydest loue) to be boyde of all
the myſerye of synne & all other
worldely aduersytes with the
pacientlye to ſuffre / Whiche ly-
dest and reygneſt God Worlde
without ende. So be it. 

C The gloriouſ paſſyon of a
byrgyns ſonne. 
Brynge vs to the blyſſe of the
heuenly kynge dom. 

D.y.

C Oratio.

O mille Je-
ſu Christe q̄
inter homines inuē
tuſ es vt homo oīm
noſtrarū miferiætū
expert⁹, peccati ta-
men inerptus, ob
illam immensā cari-
tate que te ſuperau-
it, miferere noſtrū,
nobisq̄ largiri dig-
neris, p̄ interceſſio-
nē tue gloriouſe ma-
triſ quā ſic intime
dilexiſti noſ ab oī
peccati mifera vā-
cua noſ eſſe, & oīs inū-
di aduerſatetū
patienter tollere,
qui biuſ & regnaſ
de⁹ p̄ oīa ſclla ſcloꝝ.
Amen.

Paſſio filii virgi-
niſ gloriouſa.

Perducat noſ ad
celeſtia regna.



The euensong.



Cwhat is mente by this
worde euensong.

CLyke as the seruyce that we
be dayly accustomed to saye in
y^e mornynge is called (Matins)
Euen so is the seruyce vsed to
be sayd or songe towarde eve-
nyng called (Euensong)

Evensong.



God bende thy
selle ito my helpe

Lorde hast the
to helpe me.

So lovy be to the
father / & to the

sorne / and to the holy ghost.

As it was in the begynnnyng /
as it is nowe / & cuer shall be.
So be it.

CThe antheime.

O howe moche ought. &c.

CThe. Cri. psalme.

Blessed is the man that
sereth the lorde and hath
great delyte in his comaunde-
mentes.

His sede shall be myghty vpon
the earth / the generation of the
faythfull shall be blessed.

Rychesse & plenteousnesse shal
be in his house / and his ryghte-
ousnes endureth for euer.

Unto the godly there aryseth
vpon lyght in the darkenes / he is

O.ij.

Deus in ab-
sutorum meū
intende.

Dilex ad adiuuan-
dum me festina.

O lozia patris filio
et spiritui sancto.

Sicut erat in prin-
cipio et nunc et sem-
per, & in secula secu-
lorum. Amen.

Antiphona.
Quatas debem⁹. &c

Psalmus. C. vi.

Batus vir q
tunet dñm,
in mandatis ei⁹ vo-
let nimis.

O otens i terra erit
semen eius, genera-
tio rectorum bene-
dicetur.

Olozia et diuitie in
domo eius, & iusti-
cia ei⁹ manet in se-
culum seculi.

Exortuni est in te-
nebris lumen rectus

Evensong.

misericors & misera-
tor et iustus.

Iocundus homo q̄
miseretur & cōmo-
dat, disponit sermo-
nes suos in iudicio.
Quia in eternū nō
cōmouebit, in eterno
ria eterna erit iustus.
Ab auditōe mala-
non timebit, para-
sum cor eius spera-
re in dñō.

Confirmatū est cor
eius nō cōmouebit,
donec despiciat ini-
micos suos.

Dispicit dedit pau-
peribus, iusticia ei⁹
manet in sebi sebi,
cornu eius exaltabi-
tur in gloria.

Peccator⁹ videbit &
irascitur, dentibus
suis tremet & tabes-
cit, desideriū pecca-
torum petibit.

Gloria patri & filio
& spiritui sancto.

mercyfull louyng & righteous.

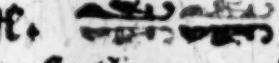
Well is he that is mercytfull
and lendeth gladly & pondeth
his wordes with dyscrecyon.

For he shall never be moued/
the ryghteous shall be had in
an euerlastynge remembrance.

He wyl not be afraiſde for any
evyll tydylnges his harte stan-
deth faste and beleueſt in the
lorde. 

His harte is stablyſhed he
wyll not chynke vnyll he ſe
his deſyre vpon his enemyes.

He hath delte abrode and gy-
uen to the poore his righteouſ-
nes remayneth for euer his ho-
ne ſhalbe exalted with honour.

The vngodly ſhall ſe it and it
ſhal greue him he ſhal gnash
with his teeth and conſume a-
waye the deſyre of the vngod-
ly ſhall periyſhe. 

Glory be to the father / and to
the ſonne / & to the holy ghost.

Evensong.

As it was in the begynnyng
as it is nowe / & ever shall be.
So be it.

Sicut erat in pri-
cipio & nunc & semper
& in secula seculo; si.
Amen.

C The. Cris. psalm.

P Rayse the Lorde (O ye
seruauntes) o prayse the
name of the lorde.

Blessed be the name of y' lorde
from this tyme forthe and for
mer more.

The lordes name is worthye
to be praysed from the rylynge
vp of the sonne vnto the goyng
downe of the same.

The Lorde is hye aboue all
heathen/and his glorie aboue
the heuens.

Who is lyke vnto the Lorde
our God that hathe his dwel-
lynge so hye whiche humbleth
him selfe to beholde that is in
beauen and earth.

¶ Psalmus. C. xii.

H Audite pte-
ri dñm, lau-
date nomen dñi.

S it nomen dñi be-
nedictū, ex hoc nunc
& usq; in seculum.

H solis ortu usq;
ad occasum, lauba-
tile nomen domini,

E xcelsus super om-
nes gentes domin⁹
& super celos gloria
eius.

Q uis sicut domin⁹
deus noster, qui in
altis habitat humi-
lia respicit in celo et
in terra.

Evensong.

Suscitans a terra
inope, & de stercore
irrigens pauperem

Ue collocet eum cu
principibus, cu prin
cipibus populi sui.
Qui habitare facit
serile in domo, ma
tre filiorum letantem.

O loqua patri & filio
et spiritui sancto.
Sicut erat in prin
cipio et nunc & sem
per & in secula secu
losum. Amen.

psalmus. C. xxxiiii.

Iheritum israel
de egypto, dom
mus Jacob de po
pulo barbaro.

Facta est iudea
sanctificatio eius, is
raell potestas eius.
Mare vidi & fugit
iordanis conuersus
est retrosum.

Montes exultaue
runt ut arietes, & col

W hiche takest up the symple
out of the dust / and lyftest the
poore out of the myre.

T hat he may set hym among
the prynces / even amonge the
prynces of the people. ~~¶¶¶~~

W hicke maketh the baren wo
man to kepe house / and to be a
joyfull mother of chyldren.

G looy be to the fader / & to the
sonne / and to the holy ghost.

A s it was in the begynnyng
and as it is nowe / & ever shalbe
So be it. ~~¶¶¶¶~~

C The. C. xiiij. psalme.

W ha Israel came forth
of Egypte & the house
of Jacob frō among the stra
nge people. ~~¶¶¶~~

Iuda was made his sactuary
Israell his domynyon.

T he see sawe that & fled / Ior
dan tourned backe. ~~¶¶¶~~

T he mountaynes skyped ly
ke rainnes & the lytell hilles

Enensong.

lyke yong shepe.

What apled the (O thou see) that thou fleddest / & thou Iordan tournedest backe.

Ye mountaynes that ye skyped lyke rammes / and ye lytell hylles lyke yong shepe.

The erth trembled at the presence of the lord / at the presence of god of Jacob.

Which tourned the harde rockes in to a standyng water / & y flynt stone in to spryngynge welles.

Our unto vs (o lorde) not unto vs / but unto thy name gyue the prayse / for thy louyng mercye and faythfulnesse.

Wherfore shall the heathen say / where is nowe theyr god.

As for our god / he is in heuen he dothe what so ever it pleaseth hym.

Theyr ymages are but syluer & golde euē the worke of menes

P.

les acut agni ouisti,
Quid est tibi mact
quod fugisti , et tu
iordanis quia con-
uictus es retrois.
Montes exultasti
sicut arietes , & col-
les sicut agni ouisti.

A facie dñi mota
est terra , a facie dei
Jacob.

Qui conuertit pe-
trā in stagna aqua-
tū , & rupem in fon-
tes aquarum.

Non nobis dñe nō
nobis , sed nominis
tuo da gloriam , sup
misericordia tua et
veritate tua.

Nequando dicant
gentes ubi est deus
eorum.

Deus autē noster
in celo , omnia que-
cunqz voluit fecit.

Simulacra gentilium
argentū & aurū , ope-
ra manū hominū .

euensonge.

Os habent et non
lequentur, oculos
habet & non videbit

handes.

They haue mouthes & speke
not eyes haue they but they se
not.

Aures habet et non
audient. nates ha-
bent et non odo[r]abunt

They haue eares & heare not
noses haue they but they smell
not.

Manus habet & non
palpabit, pedes ha-
bent et non ambula-
bit non clamabit in
guttur suo.

They haue handes and han-
del not fete haue they but they
can not go neither can they speke
in theyr throte.

Similes illis sicut
qui faciunt ea, et om-
nes q[ui] cōfidūt in eis

They that made the let them
be lyke vnto the: & lyke al such
that put theyr trust in them:

Domus israel spe-
cavit in dño, adiu-
tor, eoz et protector,
ezum est.

But let the house of Israel put
theyr trust in the Lord: for he is
theyr socoure and defence.

Domus aaron spe-
cavit in domino, ad
iuitor, eozum & prote-
ctor, eozum est

Let the house of Aaron put
theyr trust in the Lorde: for he
is theyr socoure and defence.

Qui timent dñm
sperauerunt in dño
adiutor, eozum et pro-
tector, eozum est.

They that feare the Lorde:
let them put theyr truste in the
Lorde for he is theyr socoure &
defence.

Evensonge.

The Lorde is myndefull of
ys / and blesseth vs / he blesseth
the house of Israell / he blessed
the house of Aaron. ¶¶¶
Vee he blesseth all them that
feare the Lorde / both small and
great. ¶¶¶

The Lord increase you more
you and your chyldren.

For ye are the blessed of the
Lord which made heuen & erthe.
All the whole heuens are the
Lordes / but the earth hath he
givent to the chyldren of men.

The deed prayse not the (O
Lorde) neither all them that go
downe into sylence. ¶¶¶

But we that are a lyte wyl
prayse the Lord / fro thys tyme
forth for euermore. ¶¶¶

Glory be to the father / and to
the sonne / & to the holy ghost.

As it was in the begynnyng /
& as it is nowe / & ever shall be.
So heit. ¶¶¶

Dominus memo-
rit nostri, et bene-
dixit nobis benedic-
it domui israel, bene-
dixit domui Iacob.
Benedixit omnib⁹
qui continent dominū
pusillis cū maiorib⁹

Adorat dominus
super vos, sup vos
& sup filios vestros
Benedicti vos a dño
qui fecit celū & terrā.
Celū celi domino,
terram autem dedic
filius hominum.

Nō mortui lauda-
būt te domine, neqz
omnes qui descen-
dunt in infernum.

Sed nos qui vivi-
mus benedicimus
dño, et ex hoc nunc
et usqz in seculum.

O gloria patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio et nunc et sem-
per, et in secula secu-
lorum. Amen.

Euensong.

psalmus. Cxxiiii.
Audite nomen domini, laudate servum domini.

Qui statis in domo domini, in atrio domini nostri.

Audite dominum quoniam bonus dominus, psallite nomini eius quoniam suave.

Quoniam iacob elegit sibi dominum, Israel in possessionem sibi.

Quta ego cognoui quoniam magnus est dominus, et deus noster per omnibus dominis.

Cia quecunq; volunt dominus fecit, in celo et in terra, in mari et in oceano abyssis.

Aduces nubes ab extremo terre, fulgura in pluviis fecit.

Qui produxit vetos

C. The. C. xxi. psalme.

O prayse the name of the Lorde prayse it (o ye seruautes of the lorde.)

Pe that stande in the house of the Lorde in the courtes of the house of our god.

O prayse the lorde for the lorde is gracious / o syng prayses unto his name for it is louely.

How why the Lorde hath chosen Jacob unto hym selfe / and Israel for his awne possesyon.

Hor I knowe that the Lorde is great / and that our Lorde is aboue all goddes.

That so euer the lorde pleaseth / so dothe he in heauen and in earth / in the see / & in all depe places.

He bryngeth forth the cloudes from the endes of the world / he tourmeth the lyghtenynges unto rayne.

Brynging the wyndes out of

Evensong.

theyr treasures / Whiche smote
the fyrt borne of Egypte bothe
of man/and beast.

He hath sent tokenes and won-
ders in to the myddest of the (o
thou lande of Egypte) vpon
pharao and al his seruauntes

Whiche smote dyuers nacy-
ous and slewe myghty kynge s/
Scon the kynge of Amorytes/
Og the kynge of Basan/ & al the
kyngdomes of Canaan.

And gaue their lande for an
herytage / for an heritage vnto
Israel his people.

Thy name (o lorde) endureth
for euer so dothe thy memorayl
(o Lorde) from one generacyon
to an other.

For the lorde wyl anenge his
people and be gracyous to his
seruauntes.

Is for the ymages of the hea-
then they are but syluer & golde
the worke of mennes handes.

P.iii.

de thesauris suis, q
percussit p̄umoge-
nita Egypti ab hoste
vscq ad pecus.

Emisit signa & p-
digia in medio tui
egypte, in pharaon-
em & in omnes ser-
uos eius.

Qui percussit gen-
tes multas, & occi-
dit reges fortes,
Scon tege Amor-
teorum, & Og regem
Basan, & oia regna
Canaan.

Et dedit terrā eorum
hereditatē, heredita-
tē israel populo suo
Dñe nōnen tuū in
eternū, dñe memo-
riale tuū in genera-
tione & generatione

Qui iudicabit do-
minus populu suū,
& in seruis suis de-
precabientur.

Similacra gentium
argentū & aur, ope-
ra manus hominū,

Euensong.

Os habent et non
lequicur, oculos ha-
bet et non videbut.

Hures habet et no-
audient, neq; enim
est sp̄s i ope ipsarū.

Similes illis sicut
qui faciūt ea, et oēs
qui confundunt eis.

Dominus IsraeI be-
nedicte dominum,
domus aaron bene-
dicte dominum.
Dominus levi bene-
dicte dominum, qui
caecis domini be-
nedicte dominum.
Benedictus domi-
nus ex syon qui ha-
bitat in Ierusalem.

Oloria patri et filio
et spiritui sancto.

Sicut erat in prin-
cipio, et nunc et sem-
per, et in secula secu-
la. Amen.

They have mouthes & speke
not eyes haue they but they se
not.

They have ears & yet they
here not / neperher is there any
brethā in theyr mouthes.

They that make them let
them be lyke unto thē and all
they that put theyr truste in
them.

Prayse the Lorde / ye house of
IsraeI prayse the lord ye house
of Aarōn.

Prayse the Lorde ye house of
Levi / ye that feare the Lorde
prayse the Lorde.

Praysed be the Lorde of syn-
on whyche dwelleþ at: Ieru-
salem.

Glorie be to the father / and
to the sonne / and to the hole
ghost.

As it was in the begynnyng
& as it is nowe / & ever shall be.

So be it.

Evensonge.

C The. Crrv. psalme. vnde

psalmos. Cxxv.

O Geue ye thakes unto the
Lorde for he is gracyous
for his mercy endureth for euer.
O geue ye thakes unto y' god
of al lordeis/for his mercy en-
dureth for euer.

C Confitemini
domino, qm̄
bonus, qm̄ ineter-
num mia eius.

Confitemini deo
deozū, qm̄ ineternd
misericordia eius.

Confitemini domi
no domino xum, qm̄
ineternd mia eius.

Qui facit mirabi-
lia magna sol⁹, qm̄
ineternum mia ei⁹.

Qui fecit celos in
intellectu, qm̄ in-
eternum mia eius.

Qui firmavit ter-
ra super aquas, qm̄
ineternum mia ei⁹.

Qui fecit lumina-
ria magna, qm̄ in-
eternum mia eius.

Solem in potesta-
tē diei, qm̄ ineter-
num misericordia ei⁹.

X unam et stellas

O thake ye the Lorde of all lordeis/for his mercy endureth for euer.

Whiche onely doth great won-
ders/for his mercye endureth
for euer.

Whiche by his wydōbe made
the heuens/for his mercy endu-
reth for euer.

Which layde out the earth a-
bove the wates/for hys mercy
endureth for euer.

Which hath made the great
lyghtes for hys mercye endu-
reth for euer.

The sonne to rule the day for
his mercy endureth for euer.

The mone and the starres to

Evensong

In potestate noctis,
quoniam in eternum
misericordia eius.

Qui percussit egyptum
cum primogenitis
eorum, quoniam in eternum
misericordia eius.

Qui eduxit Israell
de medio eorum, quo
niam in eternum mi
sericordia eius.

In manu potenti
et brachio excelso,
quoniam in eternum mia ei⁹.

Qui dividit mare
rubrum in divisiones
quoniam in eternum mi
sericordia eius.

Et eduxit Israell p
mediū eius, quoniam in
eternum mia eius.

Et excussum phara
onem et virtutem
ei⁹ in mari rubro,
quoniam in eternum
mia eius.

Qui traduxit po
pulum suum p desertum,
quoniam in eternum
mia eius.

Qui percussit reges

gouerne the nyght / for his mer
cy endureth for ever.

Whiche smote Egypte with
theyr fyrest borne / for his mercy
endureth for ever.

And brought out Israell from
among them / for his mercy en
dureth for ever.

With a myghtye hande and a
stretched out arme for his mer
cy endureth for ever.

Whiche deuyded the reed see
in two partes / for his mercy
endureth for ever.

And made Israell to go the
rolle the myddes of it / for his
mercy endureth for ever.

But as for Pharao and his
hoost / he ouerthrewe them in
in the reed see / for his mercy en
dureth for ever.

Whiche led his people tho
rolle the Wyldernes / for his
mercy endureth for ever.

Whiche smote great kynges /

Euenonge.

for hys mercy endureth for ever
P. ee and slew myghty kynges
for his mercy endureth for ever.
S ihon kyng of the A:nor-
test for hys mercy endureth for
ever.

magnos, qm̄ ineteo
num mia eius.

Et occidit reges
fortes, quoniam in-
eternum via eius.

Syphō regē a morte
eorum quoniam in-
eternum mia eius.

Et og regem basa,
quoniam in eterna
misericordia eius.

Et dedit terram eo
rum hereditatem,
quoniam in eterna
misericordia eius.

Hereditatem Isra-
el seruo suo, quoni-
am in eternū mia ei⁹.

Q uia in humilita-
te n̄a memo; fuit
n̄i, qm̄ in eternum
misericordia eius.

Et redemit nos ab
inimicis nostris,
qm̄ in eternū mia ei⁹.

Q ui dat escā oī car-
ni, qm̄ in eternum
misericordia eius.

T hych remembred vs whē we
were in trouble for hys mercy
endureth for ever.

H nd hath redeemed vs fro our
enemyes / for hys mercy endu-
reth for ever.

T hych geueth foode unto al
fleshe / for hys mercye endureth
for ever.

O gene ye thākes unto y' God
of heauen / for hys mercy endu-

A dñe wī deo ce-
li, quoniam in eternu-

M. I.

Euerisonge.

nū misericordia ei⁹.
Confitemini domino dominorum, qm̄
in eternum misericordia eius.

O loia patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio, et nunc et sem-
per et in secula secu-
lozū. Amen.

Chantiphona.

Q uanta de-
bem⁹ deo re-
ferte gratias, qui
filio suo non peccat
sed p̄o nobis omni-
bus tradidit eum,
ac ille ex intacta vir-
gine nat⁹ homo fac-
tus est eripiens nos
a vanitate conuer-
tione q̄ ex patrū tra-
ditionib⁹ accepim⁹
non corruptibili ar-
gento aut auro, sed p̄
ciolo sanguine suo
tāq̄ agni immacu-
lati, ei ergo laus sit
ghennis caius mia-
manet in eternum.

reth for ever.

O thanke the Lorde of al Lo-
des/for hys mercy endureth for
ever.

Glory be to the father / to the
sonne/and to the holy ghost.

H̄s it was in the begynnyng
as it is now and euer shalbe.

So be it.

Antheme.

O how much ought we to
gene thankes to God /
Whych hath not spared his o⁹
ne sōne/but gaue hym for vs al
and he borne of an immaculate
virgine Was made man & rede-
med vs frō our bayne conuer-
tion which we receyued by the
tradicions of the fathers not
with corruptible sylner & golde
but with the precious bloude of
Christ as of a labe undefyled &
wythout spot to hym therfore
be continual prayse/whose mer-
cy endureth for ever.

Evensonge.

C The Chapter.

He Angell of the Lorde
appeared vnto Joseph
in a dreame sayeng: Joseph the
sone of Dauid feare not to take
vnto the Marye thy wyfe for
that whiche is conceiued in hir is
of the holy ghost she shal bring
forth a sonne / and thou shalte
call hys name Jesus / for he shal
saue hys people from theyr syn-
nes. Thankes be to God .

C The hymne.

Et vs prayse the Lorde
omnipotent whiche on hys people is so ten-
der
Magnisye hym Wyth harte di-
ligenct
For due thankes we can not ren-
der.
From the heauens he descen-
ded.

Q.ij.

C Capitulum.

C Mat. i.

Angelus do-
mini appa-
ruit i sonis ei dices
Joseph fili Dauid.
Noli timere accipe-
re Mariam conuge-
tuam quod enim in
ea natu est de spu-
factio est paritet au-
tem filium et voca-
bis nomen eius Je-
sum ipse enim sal-
ut faciet populu su-
um a peccatis eorum.

Deo gratias.

C Hymnus.

Audetur de
us oportes
Qui clemens est in
populum

Laudem illum a-
numo

Nec dignas referte
possimus.

Descedit de celesti
bus

Euensonge.

Caste in virginitate
terum.

Fuso ut cruce ante
me
hoste sanaret vulnera.

Mater ora filium

Nature memo; fragilis

Naturam ut ille reparat
Illa interueniat p-
cibus.

Nunc Christe sol-
uēs p̄ecatum
Peccati et reatum
Non perianus famili
Muos sanguine mer-
catus es.

Maria plena gra-
tia
Dei mater alina

Tuum precare fili-
um
Hoc fauacat post e-

In to y' wōbe of a virgin pure
he shed hys bloude our fantes
to amende.

And of our sycke soules dyd the
cure.

To thy childe o mother make
thy petition.

Our infirmitie hauyng in reme-
braunce.

That he by grace may amende
our condicion.

And thou by prayer to make
intretance.

Now Christ whych hast payd
the p̄yce.

Of our synne and p̄euaricacio.
Se vs not dāpned in ony Wyse
whych thou hast bought by thy
passion.

O virgine Mary moost graci-
ous

O mother of Christ incompara-
ble.

To thy swete sōne pray for vs
That he in deathes houre be

Evensonge.

fauorable.

Glory be to the sonne of mygh
est moost.

That of a virgine chaste was
boore.

Glory to the father / and to the
holy ghost.

To them be praysyng for euer
more. So be it.

C The versicle.

Grace in thy vysage encreaseth
evermore.

C The answere.

Thou hast ben blessed of God
therfore.

C The antehme.

O Lorde moost. &c.

C The songe of blessed Mary.

Me soule magnifyeth the
Lorde.

And my sprete hath reioyced
in God my saviour.

For he hath loked on the low
degree of hys hande mayden/ be

M. iii.

Glory

Gloria tibi domine

Qui natus es de
virgine

Cum patre et sanc-
to spiritu
In sempiterna secu-
la. Amen.

C Versus.

Dissusa est gra-
tia in labis tuis.

C Responsunt.

Propterea bene-
dictus te deus ineter-
num.

C Antiphona.

O misericordissi-
me, &c.

Canticum be-
te Marie.

Magnificat
anima mea
dominum.

Et exultauit sp̄us
me⁹, in deo saluta-
ti meo,

Q uia cesperit hu-
militate ancilie me,

Euensonge.

Ecce enim ex hoc be-
atam me dicet oes
generaciones.

Quia fecit mihi
magna qui potens
est, et sanctum nomine eius.
Et misericordia e-
ius a progenie in
progenies, timenti-
bus eum.

Hecit potentia in
brachio suo, disper-
sit superbos mente
cordis sui.

D eposit potetes
de sede, et exaltauit
humiles.

Asurientes imple-
vit bonis, et diuites
dimisit inanes,

S uscepit Israell
puerum suum, reco-
datus misericordie
sue.

Sicut locutus est
ad patres nostros,
Abraham et semini
eius in secula.

O loqua patri et filio

holde now frō hens forth shall
all generacions call me blessed.

H or he that is myghtye hath
done to me great thynges and
blessed is hys name.

A nd his mercy is alwaies on
them that feare hym through
out all generacions.

H e hath shewed strenght wþ
hys arme he hath scattered them
that are proude in the ymagi-
nation of theyr hartes.

H e that put downe the mygh-
tye from theyr seates: & hath ex-
alced them of lowe degré.

H e hath fylled the hogry wþ
good thynges / & hath set away
the ryche emptye.

H e hath remembred mercy: and
hath holpen hys seruaunte I-
rael.

Euen as he promyzed to our
fathers Abraham / and to hys
sede for ever.

O loxye be to the father / to the

Evensonge.

sonne and to the holy ghost.
As it was in the begynnyng
as it is now/and euer shalbe be
so be it. 

et spiritui sancto.

Sicut erat in prin-
cipio et nunc et sem-
per et in secula secu-
lozuni. Amen,

C The Antheime. .

O Lorde moost mercyfull
God whyche of thy mere
mercy hast chose the blessed bir-
gin Mary to be y^e mother of thy
sone Jesus Christ / Whom thou
so enkindlest with thy loue & re-
plenishedest hir with grace that
not only hir mouth but also hir
soule dyd magnify the o Lorde
and sette forthe thy prayses.

Grant vs Lorde to haue a fer-
uente loue towardes the that
fayned deuotion set asyde / We
may also wyth our soules mag-
nifye the / and geue continuall
thankes for the redēpcion that
we haue by Jesus Christe.

Antiphona.

Misericordis-
sume dñe de^r
qui beatam virgi-
nem mariam ex mera
tua misericordia in
filii tui Iesu christi
genitricem elegisti,
quam etiam tua ca-
ritate sic accedisti et
tua gratia replesti,
vt illi^r non solū os-
sed & aia te (domine)
magnificaret tuāq^s
gloz:am enarraret,
largire nobis dñe
ardet ē erga te habe-
re amoze, vt religio-
ne ficta seclusa, nō
arie magnificare te
solū possūt, atq^s tibi
sēp ḡcas agere p̄o
redēptione quā acce-
pimus per Iesum
Christum.

Evensonge.

C The Versicle.

Dñe exaudi ora^s
tionem meam.

C The Answer.

Lorde God heare my prayere.
Et clamo; meus And let my crye come to the
ad te veniat.

C The prayer.

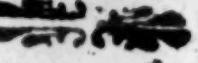
C Oration.

O Ratiā tuā
quesum⁹ dñe
mētibus nostris in
funde, vt qui ange-
lo nunciante ch̄isti
filii tui incarnatio-
nē cognouim⁹ per
passionem ei⁹ & mo-
tem/ad resurrectio-
nis gloriā perdu-
camur. Per eundē
dominum nostrum
Iesum christū qui
cum patre & spiritu
sc̄o viuit et regnat
vn⁹ deus. Per oia
sc̄la seculozū. Amē.

C Memoria de sac̄o spiritu.

C Antiphona.

Gloria sancte sp̄itis
reple tuozū corda si-
delū, et tui amoris

L Orde whiche by the An-
nuncyacion of the angel
haste gyuen vs knowledge of
the Incarnacyon of thy sonne
Christe / poure thy grace in
to oure hartes that we trust
ynge in hym/ through his pas-
syon & death may be brought to
the glory of the last resurrection.
By y^e same our lord Iesus christ
whiche lyueth and reygneth/
one God / with the father and
the holy ghost worlde without
ende. So be it. 

C The memory of the
holy ghost.

C Antheme.

C Come holy spirite of god in
spyre thou the hartes of them
that belue in the/and kindle in

Evensonge.

them the fyre of thy holy lond. in eis igne accende

The versicle.

Send forth thy spirite / and
they shall be made newe.

The answere.

For so renuest thou the soule
of man. 

The prayer.

O God whych hast instruced
the hartes of the faith
by the inspiration of the ho
ly ghost / graunt that we in the
same spirite maye fauource the
truth / and evermore reioyce in
hys holy cōsolacion. By Christ
our Lorde. So be it. 

A meemory of the moost holy
Trinite.

The antheime.

Delyuer vs / saue vs / sustayne
vs / o blessed trinite. 

The versicle.

Blesse we the father / and the
soune / Wyth the holy ghost.

The answere.

R. I.

Versus.

Emitte spiritum
tuum et creabūtur,

Responsum.

Et renouabis fa
ciem certe,

Oratio,

O' qui co
da fidelium
sancti spiritu illus
tratione docuisti da
nobis in eodem spi
ritu recta sapere , et
de ei' senip sc̄ā con
solatione gaudere,
Per Christū docto
num nostrū. Amen.

Memoria de sa
cillima trinitate.

Antiphona.

Libera nos , salua
nos , iustifica nos
o beatā trinitas.

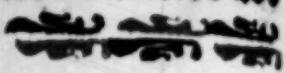
Versus.

Benedicamus pa
trem et filium cum
sancto spiritu,

Responsum.

Evensonge.

Laudemus & super
exaltem' eū in sclā.

Prayeſe we hym and exalte we
hym euermore. 

O:ratio.

Omnipotens
ſepiterns de:
qui dedisti famulis
euis in confessione
vere fidei eterne tri-
nitatis gloriā ag-
noscere et in poten-
tia maiestatis ado-
rare unitatē, quesu-
mus, vt eiusdē fidei
firmitate ab omni-
bus ſemper munia-
mur aduersis. Qui
viuſ & regnas de:
Per omnia ſecula
ſeculorum. Amen.

C The prayer.

Almighty & everlasting
God whiche hast grau-
ted to vs thy ſeruautes/ through
confeffyon of the true fayth/ for
to acknowledge the glory of the
eternal Trinite/ and to honour
the one God in thy almyghtye
maiestye / we beseche the that
through our ſtedfaſtneſſe in the
ſame fayth we may be alwaies
defended from all aduersitye/
whiche lyuest and reygneſt one
God/ Worlde without ende.

So be it. 

C A memorie of our
Lady.

C The antheme.

O glorioſa ma-
ter dei, o virgo ppe-
tua maria que do-
minum dominanti-
um portasti et inter
omnes una ange-
loꝝ regē lactasti,

C O glorioſa ma-
ter dei, o virgo ppe-
tua maria que do-
minum dominanti-
um portasti et inter
omnes una ange-
loꝝ regē lactasti,

Evensonge.

We beseche the of thy pycye to haue vs in remembrance / & to make intercessyon for vs vnto Christ / that we beyng suppozed by his helpe may come vnto the kyngdome of heauen.

C The versicle

O holy mother of god perpetually byrgyn Mary.

C The answere.

Praye for vs vnto the Lorde Jesus Christ.

C The prayer.

ORaunt / we beseche the o Lorde god / that thy seruauntes may enjoy contynuall helth of body & soule / & through the gracyous intercessio of blessed Mary ppetuall vgyn / y^e we may be deliuered frō this present heuynes / and to haue the fruytion of the eternall gladnesse. By Christ our lorde. So be it.

C A memory of all sayntes.

C The antheime.

B. II.

n̄i q̄sumus p tua clementia memo-
ri, et apud christum
p nobis intercedas
vt eius auxilio sub-
fulti ad regnum ce-
loꝝ valeamus pet-
uenite.

C Versus.

Sacta dei genitrix
virgo s̄p̄c̄ maria.

C Hesponsum.

Intercede p̄o no-
bis ad dominū Je-
sus Christum,

C Oratione.

Onceude nos
camulos tu-
os quelum⁹ dñe de
us ppetua metis et
corporis salute gau-
dere, & gloriola bea-
te marie s̄p̄ viginis
intercessione a p̄sc̄i
liberari tristitia et
eterna p̄stui leticia.
Per xpm dominum
nostrum. Amen.
Memoria de omni-
bus sanctis.

C Antiphona.

Euenlonge.

Omnes sancti
et electi dei, nostri
memoriamini ante de-
um, ut vestris preci-
bus adiuti nos vestre
societati dignetur
aduincere.

Calensus.
Letamini in domi-
no et exaltate iusti.

Responsum.
Et gloriamini oes-
teticorde.

Oratione.
Omni sancto-
rum tuorum
quoscumq; dñe inter-
cessione placatus et
beniam nobis deliq-
tojam nostram tri-
buere, et remedia se-
pientia concede.
Per Christum dñm
noscum. Amen.

All ye blessed sayntes / & electe
seruauntes of God / hane vs in
remembrance before God that
through the helpe of your pray-
ers it may please hym vs to as-
sociate wyth you. 

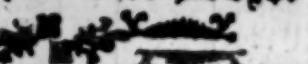
CThe versicle.

Retoyce in the lorde you that
be iustifyed. 

CThe answere.

And be you all glad that in
harte be rectifyed. 

CThe prayer.

We beseeche the good Lorde
that thou beyng pleased
wyth the prayer of all thyne ho-
ly sayntes / Wylt both graunte
vs pardō of our defauutes / and
genue vs also perpetual remedy
for them. By Christ our Lorde
So be it. 



Evensonge.



A memorie of the passion
of Christe.

Memo:ta de pa-
sione Christi.

The deade corps of christ
that blessed man.
Fro the croffe was louned and
taken awaye
At evensonge tyme / but alas
where was then

O cruce de-
ponitur ho-
ca respectiva.

R. 14.

Evensonge.

Fortitudo latuit in
mente diuina.

Talem mortem su-
bit hunc medicina.
Heu corona glorie
latuit supina.

Versus.

Adoramus te christe
et benedicimus tibi

Responsuim.

Quia per sanctam
passione tuā rede-
misti mundum.

Pratio.

O Domine de⁹
de deo, et lu-
men de lumine qui
humanum genus
ex precepto patris
in patibulo crucis
proprio sanguine re-
dimere dignat⁹ es,
te suppliciter exora-
mus ut per virtu-
tem passionis tāte
non secundū pecca-

hys crowne of glorie and hys
great strength that daye
Full priuely Wyth in the god-
hed it laye

Yet wolde he hys cruell death
suffre thus

The true medicyne of lyfe to
brynge to vs

C The versicle.

We worship the Christe Wyth
praye and benediction.

C The ansWERE.

For thou redemest the worlde
by thy holy passion.

C The prayer.

Lorde god frō god / and
lyght from lyght which
accordyng to the comandement
of the father dyddeſt bouch-
safe to redeme makynge with
thy o'wne blode in the patible
of the crosse / we mekely beseeche
the by the vertue and power of
so glorious a passion that thou
wylt not do hym to vs accordyng

Evensonge.

to our sinnes/but after thy mer-
cye saue vs thy vnworthy ser-
uauntes / thou also ryse vp to
our helpe / & be to vs the toure
of strength / & the inexpugnable
bukler of ryghteousnes fagaine
the face of both corporal & spiri-
tuall enemye. And also mercy-
fully delyuer vs from all synne
and Payne of the same/ and fro
all aduersite of body and soule
mercyfullly defende vs/ Whiche
lyuest & reygnest one god world
Without ende. So be it.

The glorious passion of oure
Lorde Jesus Christ/deliver
vs from sorrowfull he-
uines / & bryngē
vs to
the joyes of pa-
radysē.
So be it.

ta nostra facias no-
bis sed secundū mi-
sericordiam tuam
saluos nos fac in
dignos famulos tu
os tu quoq; surge
in adiutorium n̄m
et esto nobis turris
fortitudinis et clipe
us inexpugnabilis
iusticie a facie tam
corporalis quā spi-
ritualis inimici at
q; ab oī peccato et
pena misericorditer
nos libera et ab om-
ni aduersitate co-
poris et ale clemen-
ter desēde. Qui vi-
uis et regnas deus
per omnia secula se-
culoūm. Amen.

Oloriosa passio do-
mini n̄i Iesu Christi,
eruat nos a dolore
tristis, et p̄ducat nos
ad gaudia paradisi.
Amen.

A memory of our
Lady.

Memorya de be-
ata Maria.

Euenonge.

Sancta Ma-
ria cuum oia
filium, adiuuet vs
infirmos spū, suc-
currat miseric, do-
lentes cōfortet po-
pulorum suo, habun-
dātiā tribuat ḡtaz
et veritatis vt ec-
clerici plebi assidue
predicent et femme
tuam unxitentur
humilitatem.

Versus.

Ora pro nobis sac-
ta dei genitrix.

Gesponsum.
Ut dignissimamur
promissionib⁹ xpi.

Oratio.

Dominus de⁹
omnipotēs,
extende super nos
misericordiam tuā
et cōcede ut qui filii
tui eiusq; sancte ge-
nitris memoriam
agimus in vita p̄e-
senti eos unxitari
semper sentiamus,

Holy Mary praye to thy
sonne.

The weke in sprete to encorage
To socoure the myserable in
theyr afflyction.

To cōforte the sorowfull theyr
sorowes to asswage.

And to his people abundantly
Of his graces to geneſ his ve-
rite / to the clergy to preache in-
cessantly.

And to women the to folowe
with humilitie.

The versicle.

Holy mother of God make thy
petycyon.

Che answere:
That we maye obtaine chil-
dres promyssion.

The prayer.

Olorde god omnipotent
extende thy mercy on vs/
and graunte that we whiche
maketh a inemorial of thy sonne
and his mother maye haue al-
ways the mynde to folow the

Euensonge.

In this presence lyfe / and after & in futuro ad vitā
to come to the lyfe eternall / by
Christ our Lorde. So be it.

peruenire eternam.
Per Christum do-
minū nostrū. Amē.
Passio filii virginis
gloriola.

The gloriouse passion of the
virgyns sonne 
Brynge vs to the blysse of the
fathers kyngdome. So be it.

Perducat nos ad
celestia regna.



What is menē by this wondre

¶Complyne.¶

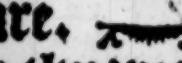
S.l.

The Complyne.

This woorde complyn/ is no
more to say but an accōplisshē-
ment or fulylyngē. And for so
much as of al the seruyces that
are dayly done in the churche/
this is the last therfore it is cal-
led complyne / as who shulde
saye / that in the same / all the
holye seruice of the daye is ful-
lye cōplete and ended. 

Conuerte vs o
deus saluta-
tis noster.
Et auerte iram tu-
am a nobis.
Deus in adiutorium
meum intende.
Domine ad adiu-
tandum me festina.
Gloria patri & filio
et spiritui sancto.
Iicut erat in p̄m
cipio et nunc et sem-
per, et in secula secu-
lo sum. Amen.

Cantiphona.
O domine. sc.
Psalminus.

Onuerte vs (o god)
our sauoure. 

Andturne thy wā-
the awaye froine vs.

O God bende thy selfe to my
helpe. 

Lorde haste the to helpe me.

Glory be to the father, & to the
sonne and to the holy ghoste.

Has it was in the beginnynges
& as it is nowe, & euer shall be.

So be it. 

Cthe antheine.

O Lorde. sc. 

Cthe. iii. psalme.

Complayne.

Hear me whē I call(o god)
Of my rightuousnes thou
that cōfōrest me in my trouble
Haue mercy vpon me/and her
ken to my prayer.

Oye sonnes of mē/Howe lōge
Wyll ye blasphemē my hōnour
why haue ye suchē pleasure in
vanite & seke after lies.

Knowe thys that the Lorde
dealeth meruelouslye with his
saynte / and When I call vpon
the Lorde he heareth me.

Be angrie but synne not/com-
mon with your owne hartes
vpon your beddes/and remem-
bre your selues.

Offre the sacrifices of rightu-
ousnes & put your trusste in the
Lorde ther be many that saye:
who wyl do vs any good:

Where as thou(o Lorde) hast
shewēd vs the light of thy cou-
tinaunce.

S.H.

Cum inuoca-
rem exaudi-
vit me deus iusticie
mee, in tribulacione
dilatasti mihi.

Miserere mei, et ex-
audi orem meā.

Estu hominū usq;
quo graui corde, ut
quid diligitis vani-
tate et queritis me-
daciūm.

At scitote qđi mis-
ficauit dñs sanctū
suū, dñs exaudiet
mē cum clamauero
ad eum.

Itrascumini et noli-
te peccare, que dici-
tis in cordib⁹ v̄cis
et in cubilib⁹ v̄cis
conpungimini.

Sacrificate sacri-
ficiū iusticie et spe-
rate in dño , multi
dicunt quis ostēdet
nobis bona.

Signatum est sup
nos lumen vultus
tui domine.

Complaynt.

Dedisti leticiam in
corde meo a fructu
frumenti vini et olei
sui, multiplicati sunt

In pace in idipsum,
dormiam et requiescam,
quoniam tu domine
singulariter in spe
constituisti me.

Olorum patri et filio
et spiritui sancto.

Sicut erat in prin-
cipio et nunc et sem-
per et in secula secu-
lorum. Amen.

Psalmus. xxx.

Aste dñe spe-
ravi nono con-
fidar feternum, in iu-
sticia tua libera me.

Inclina ad me au-
te tua, acceler a vt
eruas me, esto mihi
in deum protector, et
in domum refugium
vt saluum me facias.
Quoniam fortitu-
do mea et refugium
meum es tu, et prop-

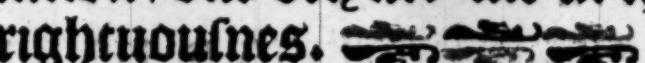
Thou reioysyste myne herte
though they increase be great
both in corne and wyne. 

Therfor wyl I lay me downe
in peace and take my reste / for
thou Lord onely settest me in
a sure dwellynge. 

Glory be to the father / & to the
sonne / and to the holy ghoste.

As it was in the beginnyng/
and as it is now / & euer shalbe.
So be it. 

C The. xxx. psalme.

Athe(o lord) is my trust
let me never be put to confu-
cion / but delyuer me in thy
rightuousnes. 

Bowe dolwe thyne care to
me / make hast to deliuer me / be
thou my stronge rocke and a
house of defence / that thou may
saue me. 

Hor thou arte my strog holde
and my castell / o be thou my

Complyne.

guyde/ and lede me for thy na-
mes sake. 

D rawe me out of the nette
that they haue layde preuily for
me / for thou arte my defence.

I n to thy handes I comende
my spyyte thou hast delyuered
me(o Lord) thou god of truth.
G lory be to the father/ & to the
sonne/ and to the holy ghost.

A s it was in the beginnyng/
and as it is now/ & euer shalbe.

S o be it! 

C Ch. Cxxiiii. psalme.

B Ehold(o prayse the lord
all ye seruautes of the
Lord/ ye that by might stande
in the house of the Lord.

O lyfte vp your handes in the
night vnto the sanctuary / and
prayse the Lord. 

T he Lord that made heauen
& earth blesse the out of Syon.

G lory be to the father/ & to the
sonne/ and to the holye ghoste.

S. iii.

ter nomen tuum de-
duces me et enutri-
es me.

D uces me de la-
queo que absconde-
runt mihi, quoniam
tu es p̄tector me⁹.

I n manus tuas cō-
mēdo spiritū meū,
redemisti me domi-
ne deus veritatis
Gloria patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio et nunc et sem-
per & in secula secu-
lorum. Amens.

Psalminus. Cxxviii.

E Cce nunc be-
nedicite dñs,
omnes serui dñs,
qui statis in domo
domini, i atris do-
mus dei nostri.

I n noctibus extol-
lite manus vras in
scā, & bñdicite dñm
Bñdicit te dñs ex
Syon, qui fecit ce-
lum et terram.

Gloria patri & filio
et spiritui sancto.

Complayne.

Sicut erat in p̄cipio et nunc et semper et in secula seculorum. Amen.

psalmus. Cxxvii.

AOnsitebo; ti
bi dñe in to
to corde meo, quoniam
am audisti vba o-
ris mei, in cōspectu
angeloꝝ ū psallā tibi
Adorabo ad tēplū
sāctum tuū et cōfite-
bo; nomini tuo.

Super misericō-
dia tua et veritate
tua, quoniam mag-
nificasti super om̄e
nomen sāctū tuum.
In quaꝝ die in-
uocauero te exaudi-
me, multiplicabis
in aia mea virtutē.
Cōfiteant tibi dñe
oēs reges terre, qā
audierunt oia ver-
ba ois tui.

Et cācēt in vīs do-
mini, quoniam mag-
na est gloria dñi.

Qm̄ excellus dñs

As it was in the begynnyngē
& as it is now / and euer shalbe
So be it.

Cthe. Cxxvii. psalme.

Iwyl geue thankes to the
(O Lord) with my whole
herte / even before the goddes
wyll I synge prayses vnto the.

Iwyl worship towardes thy
holie temple / & prayse thy naime
Because of thy louyngē kynd
nesse and treuth / for thou hast
magnified thy word according
vnto thy great naime.

Whan I call vpon the heare
thou me / and endewe my soule
wyth muche strength.

All the kynges of the earth
shal prayse the (O Lorde) whē
they heare the wordes of thy
mouth.

Pee they shal singe in the way
es of the lorde that great is the
glory of the Lorde.

Hoþ though the Lorde be lyke

Complayne.

yet hath he respecte unto the
lowly / as for the proude he be-
holdeth hym afarre of.

Though I walke in the myd-
dest of trouble / yet shall I not
fear for thou refreshest me thou
shalte stretch forth thyne hāde
vpon the furiousnesse of myne
enemys / and thy ryght hande
shall saue me .

The lorde shal make good for
me / yee thy mercy (o lorde) endur-
eth for euer / despise not thē the
worke of thyne owne handes .
Glory be to the father / & to the
sonne / and to the holy goost .

As it was at the begynnyng
& as it is now / and euer shalbe .

The antheine.

haue mercy on me Lorde / and
heare my prayer .

The Chapter.

The benignite and huina-
nite of god our saviour
hath appeared / not for the de-

et humilia respicit,
et alta a longe cog-
noscit.

Si ambulauero in
medio tribulatiōis
biūificabis me, & su-
per iram inimicorum
meorum extendisti
manum tuam, & sal-
uum me fecit dexter-
ta tua .

O dominus retribu-
et p̄to me , domine
misericordia tua in
seculum, opera mis-
ericordia tua ne des-
picias .

O lozia patri & filio
et spiritui sancto .

Sicut erat in prin-
cipio et nunc et sem-
per et in secula secu-
lorum . Amen .

Cantiphona.

Miserere mihi dñe
& exaudi orationē meā

Capitulum.

Habuit be-
nignitas et
humanitas salua-
tis uici delinō et cpe

Complayne.

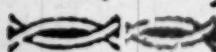
tib⁹ iusticie que se-
cumus nos sed secū-
dū suā misericordiā
saluos nos fecit, per
lauacru regenerati-
onis & renouatio-
nis spiritus sancti
quem effudit in no-
bis habunde. Per
Iesum Christū sal-
uatorē nostrum.

Deo gratias.

Hymin.
Saluator mū
di domine
Qui nos saluasti
hodie, In hac nocte
nos protege, Et sal-
ua omni tempore.
Ad te nūc ppici⁹
Et parce supplican
tib⁹ Tu dele nostra
crimina, Tu tene-
bras illumina.
Os reformato, se-
sui Votis pcamur
cordiū, Ut puri es-
cis mentibus, Sur-
gamus a cubiliib⁹.
Maria plena gra-
tia Dei mater alma

des of righþousnes which we
wrought but after his greate
mercy he sauued vs by the foun-
tayne of the newe byrth and re-
nuyng of the holy goost which
he shed on vs abundauntly/ho-
rowe Jesus Christ our saviour
Thankes be to God.

The hymne.

O Lorde of the Worlde the
sauoure. 

whych hast this daye sauued vs
In thy nyght be our protector,
And in all tymes be gracious
Mercyfully helpe vs now
And spare vs to the prayenge
Our synnes away also do thou
And our darknes thou lyghte.

Thou of our sense the renuer
Wyth harty desyre we do praye
That with chast minde & pure
From our beddes ryse we may
O byrgin mary most gracious
O mother of Christe incompa-
rable. 

Complayne.

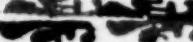
To thy sonne pray for vs
That he in the houre of death
be favourable. 

Glory be to the lord of myghtes moste
That of a byrgyn chaste was bore.
Glorye be to the father and to
the holy ghoste
To the be prayse for euermore.
So be it. 

The versycle.

Repe vs lorde as the apple of
the eye. 

The answere.

Under the shadow of thy wyn
ges defende vs. 

The songe of Symeon.

Orde nowe lettest thou
thy seruaunt departe in
peace accordyng to thy pnyssle
Orde my eyes haue sene thy
lauynge helch. 
Whiche thou haste preparyd
before the face of all people.

L.i.

Tuū precate filii
Hoc faueat post ext
lum.

Gloria tibi dñe

Qui nat⁹ es de vir
gine
Cum patre et sancto
spiritu

In sempiterna secul
la. Amen.

Versus.
Custodi nos domi
ne ut pupillā ocult.

Responsum.
Sub umbra alaru
tuarū protege nos.
Canticum Di
meonis.

Nunc dimic
tis seruū tu
um dñe, scdm̄ ver
bum tuum in pace.
Quia viderūt ocu
li mei salutare tuū
Quod parasti an
te faciem omnium
populorum,

Complayne.

Namen ad reuelationem gentium, & gloriam plebis tue Israell.

Gloria patri & filio
et spiritui sancto,

Sicut erat in prin-
cipio et nunc et sem-
per, et in secula secu-
lorum. Amen.

C Antiphona.

Salua nos do-
mine vigila-
tes custodi nos de-
mentes, ut vigi-
lemus in Christo &
requiescam⁹ in pace

C Versus.

Domine exaudi or-
ationem meam.

C Responsum.

Et clamo; meus ad-
te veniat.

C Oratione.

Quoniam tuā
quesum⁹ dñe
metibus nostris in-
funde, ut qui ange-
lo nunciante christi
filii tui incarnatio-
ne cognouim⁹ per
passione eius & mo-

Dyght to be shewed unto the
gentyls and to the glory of thy
people of Israell.

Glory be to the father & to the
sonne and to the holy ghost.

As it was in the begynnyng
& as it is nowe & euer shalbe.

So be it.

C The antheime.

Lorde/ saue vs wakynge/
and kepe vs sleping/that
with Christ we may wake/and
quietly to rest in peace.

C The versicle

O Lorde heare my prayer.

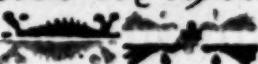
C The answere.

And gene hearynge to my cla-
moure. C The prayer.

C The prayer.

Lord whiche by the An-
nuncyacion of thy angel
hast gyuen vs knowledge of
the Incarnacion of thy sonne
Jesus chrisie powre thy grace
into oure hartes that we trust-
yng in hym through his pas-

Complayne.

tion & death may be brought to
the glory of the last resurreccō.
By the same oure Lord Jesus
christ which lyuech & reygneth/
one God / with the father and
the holy ghost woulde myþhout
ende. So be it. 

tem ad resurrectio-
nis gloriam perdu-
camur. Per eundē
dominum nostrum
Iesum Christū qui
cum patre & spiritu
sctō viuit et regnat
vn⁹ deus. Per oia
seculorum. Amē.



C A memorie of the passion of
Christe.

Z.ij.

Memoria de pa-
sione Christi,

Complayce.

Dura comple-
tozii datur se
pulture
Corpus christi nobis
le, spes vite future

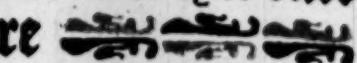
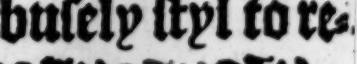
Conditor aromate
cōplentur scripture

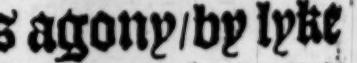
Jugi sit memoria
mortis hec mihi cura.

Das horas canont
cas cum deuotione

Tibi christe recolo
pioratione

Ut sicut tu passus
es penas in agone.

The hope of our lyfe enet
to endure 
Of Jesu y' noble & blessed body
At cōplyne tyme was brought
to sepulture 
Spyced and adorned/fragrant
and swetely 
Of scripture complete was the
the mystery 
Therefore Jesu graunte me thy
wondes tender 
And thy death busely styl to re-
member 
CThe summe of the whols
or a fynall prayer.

Oblessed christe these houres
canonicall 
To the I offer wyth meke de-
uucion 
For as thou haste suffred those
paynes all 
In thy greuous agony/by lyke
season 
So by the remēbraunce of thy
passion 

Complayne.

Make me / accordyng to thy bū
synes Sic labořt cōsonās
partener of thy crowne & glo-
rye endles cōsonās

CThe versicle
we worship the Christe / wþt
praye and benediction.

CThe answere.
for thou redemest the worlde
from all affliction

CThe prayer.

OLorde Jesu Christe in
whose power al thynges
are put / and there is none that
can resist thy wyll / whych dyd
dest vouchsafe to be borne to
dye and to rysse by the mysterie
of thy most holy body / & by thy
hyue wondres / and by the effuci-
on of thy most precious bloud /
haue mercy on vs / euē as thou
knowest to be necessary for our
soules and bodyes / delyuer vs
from the temptaciō of the deuell
and from al thynges / wþt the

L.iiij.

CEcclesiasticus.
Adoram⁹ te christe
et benedicimus tibi

CRespondum⁹
Quia per sanctā cru-
cem tuam redemis-
ti mundum.

COratio.
Dominne Je-
su christe in
cuius ditione cūcta
sūt posita, & nō est q̄
possit resistere volu-
tati tue, qui digna-
tus es nasci, morti
et resurgere p̄ mis-
terium sacratissimi
corporis tui & p̄ tua
quicq; vulnera, p̄ qz
effusione p̄siosissimi
sanguinis tui mise-
rere nobis sicut tu
scis nesciariū alia-
b⁹ corporib⁹ qz nūtis
libera nos a diabo-
li tentatione ab oib⁹

Complaynt.

quid nos angustiatis
esse cognoscis,
nosq; i seruitu tuo
usq; in fine conserva
atq; coracobora, & ve
ram cunctacionem
spatiumq; vere pe
nitentie nobis tri
bue, remissionem om
nium peccatorum
largite, et fac nos
fratres sorores amic
os & inimicos in
vitam diligere et cu
omnibus factis tu
is in regno tuo sine
fine gaudere. Qui
cu patre & spu sancto
vivis et regnas de
us. Per omnia secu
la seculorum. Am.
Benedicamus domino
Deo gratias.

Soriosa passio do
mini nostri iesu christi
eruat nos a dolore
christi, et pducat nos
ad gaudia paradisi
Amen.

Memoria de beata
Maria.
Urga Jesse floruit

Whyche thou knowest vs to be
troubled wyth / and kepe vs q
strength vs in thy seruice/bnto
the ende/and geue vs true ame
deinet & space of true penaunce/
and of our synnes also graunt
vs remission/and make vs bre
thren and systerne/frendes and
enemyes to loue together/ and
wyth al thy sautes in thy kyng
dome wythoute ende to haue
ioye. Which lyuest and reygnest
God/With God the father/and
the holy ghost/World wythout
ende. So be it. Let vs prayse
the Lorde. And geue hym tha
kes wyth one accorde.

The glorious passion of oure
Lorde Iesu Christe delyuer vs
from sorrowful heuynes & bring
vs to the ioyes of paradyse.
So be it.

A memory of our
Lady.

The rod of Iesu hath flourished

Complayne.

Replenysched w' the holy ghost
whych upwarde to go hath vs
monysched 
In passyng the hylles to zacha-
ries coast 

C The berlysyle.
Holy mother of God make thy
peticion **C** The answere.
That we maye obtayne Chri-
stes promission. 

C The prayer.

We beseche the Lorde Iesu
Christ that the moste holy
virgyn Mary thy mother may
praye for vs unto thy holy mer-
cy now & in the houre of death/
whose soule in the houre of thy
blessed passion the swarde of
sowme percyd thorothe/Whych
yet in thy glorious resurrection
excedyng gladnes made toyfull/
whych lyuest and raygnest for
ever. So be it. 

The dolorous passion of the
virgins sone / brynge vs to the

repleta sc̄tō spiritu
nos superne petere
docuit, dū p̄ trālēs
mōtes fines zacha-
rie adiut.

P Ora p nobis sāc-
ta dei genitrix.

C Kelpōsum.
C Ut digni effici-
tur p̄missionibus
Christi.

C Orazio.

I H̄terueniat
p nobis que-
sumus domine Ies-
su Christe apud tu-
am sanctam clemen-
tiam, nunc et in ho-
ra mortis nostre pi-
issima virgo maria
mater tua, cuius sa-
cramentum animā
in hora benedicto
passionis tue, do-
lois gladius per-
trāluit, et in glorio-
sa resurrectione tua
ingēs gaudia letifi-
cauit, qui vivis. Re-
p̄ alio filii virgi-
nis gloriosa.

Perducat nos ad

Complayne.

celestia regna.
Amen.

Ergo pater miseris
miserere misis

Pro quisbus sic pres-
t' est christus bott'
vitis
Nos a peste funeralis
salua Iesu Christe

Et nos fungere cete-
ris, quos redemisti.

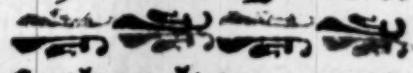
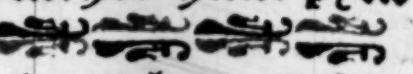
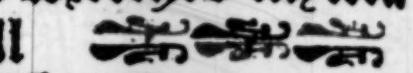
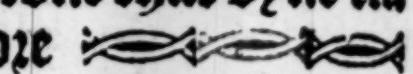
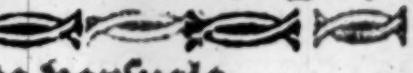
C^omplayne.

Te laudamus et co-
gam' pater Iesu Christi

C^omplayne.

Ut intendas et de-
fendas nos a morte
christi.

C^omplayne.

blysse of the fathers kingdoine.
So be it. 
O mercyfull father haue pytie
therfore 
On vs poore wretches mysera-
ble and thall 
Seynge thy sone that byne clu-
ster pressed sore 
And fro the pestilens of death
eternall
Repe vs by boydying the fende
infernall
And ioyne vs wyth the which
rewarded be
wyth eternall lyfe / seyng the
deytie. 

C^omplayne.

we do prayse the / and do praye
the father of Christ moste mer-
cyfull

C^omplayne.

That thou intende and defende
vs from death that is moste so-
rowfull.

C^omplayne.

Complayne

ORANT vs we besech the fa-
ther almyghty thy grace
that we which of y^e incarnaciō
nativitye/ passion/ glorioous re-
surrecciō/ & meruelous ascēcion
of thy sōne / of the comyng also
of the holy ghost w^e reverēce do
make a remembrance / by thy
grace of the same holyghost we
may ryse from the death of the
soule and with the lyue an eter-
nall lyfe by Iesus Christe oure
Loide. So be it.

¶ In this Appayer to Christ
our sauour.

HAyle heuenly kyng / fa-
ther of mercye / our lyfe/
our wetnes/ our hope / al haile
vnto y^e do we crye whiche are y^e
banysshed childre of Ena / vnto
the do we sygh / wepyng & way-
lyng in the vale of lamentacion/
wone of therfore our aduocate /
cast vpō vs those merciful ioyes
of thynt / and after this our ba-

G.l.

OKatiā tuā no-
bis largite q̄
sum⁹ om̄ps pat̄, vt
q̄ filii tui incarnati,
nati, passi, glōscoꝝ
resurgentis & mirabi-
lit ascēdentis, atq;
sc̄i sp̄s adueniētis
reuerēt memoriā a-
gim⁹, p̄ eiusdē sp̄s
fācti ḡam, ab aiaꝝ
morte resurgamus
& tecū viuam⁹ vita
eterna. Per eūdē Iesū
xpm̄ dñm n̄m. am̄.
Oratio ad xpm̄ ser-
uatoꝝm nostrum.

Salue celozū
ter pat̄ nūc
vita dulcedo & spes
n̄a salutē, ad te cla-
mamus erules filii
eue, ad te suspiram⁹
genētes & flētes in
hac lacrimarū val-
le, etia, ergo aduoca-
te n̄t illos tuos in-
feriores oculos
ad nos conuerte, et
celestis regni tui lu-
cem beatissimam
nobis post hoc ex-

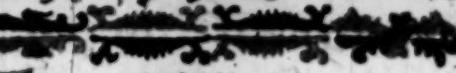
Complayne.

lum ostende, o cle-
mens, o pie, o dul-
cis saluator.

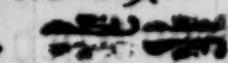
Cōfatio

Ompotens
sēpiterne de⁹
& gloriōse b̄ginis &
matriis Marie co-
pus & anima, vt dig-
nū suū tui habitacu-
lū effici mereretur
spiritu sancto coope-
rante mirabiliter
p̄parasti da vt cu-
tus mortis comme-
morationē letamur
eius inestimabilib⁹
meritis ab instanti-
bus malis, et a mor-
te perpetua libere-
mū. Per eūde chris-
tum dñm nostrum
Amen.

Sācte & indīuis
due Trinitatē,
Iesu christi cruci-
fixi humanitati, sic
sēpiterna gloria ab
omni creatura per
infinita seculoꝝ in
secula. Amen.

nishmet hebe unto vs the glo-
ryous light in thy heuely kyng
doin/o merciful/o holy/o swete
sauyour. 

The prayer.

A· Linyghty eternall god
whiche by the operaciō
of the holy ghost dyddeſt won-
derfullly ppare the body & soule
of the glorious virgyn and mo-
ther Mary/ to thende it shalde
be a mete habitaciō/ for thy on-
ly begotten sonne/ graunt that
we maye be sauied frome all in-
stant euylls and eternal death
through y° inestimable merites
of him in the remembrance of
whose death we take roye and
comforte. By the saime Christe
our Lorde. So be it. 

O the holy & indīuisible
trinite/ to the humānitē
of Iesu christ crucified/glory in-
finitly be geue of euery creature
worlde without eude. So be it.

A prayer.

Blessed be the swet name
of our Lorde Jesu christ/
the sone of the glorious virgin
mary for euermore.

And the soules of all true be-
levers beyng departed through
the mercy of God/ maye rest in
peace. So be it.

Praylynge be to God/ peace to
the lyuyng/ and reste unto the
deade. So be it.

Chere after followeth a de-
voute prayer vnto Jesus
our Sauoure.

O Bondefull Jesu/ O swete
Jesu/ O Jesu the sonne of
the pure virgine Marye/ full of
mercy and truch/ O swete Jesu
after thy great mercy haue py-
tie vpon me/ O benigne Jesu I
praye the by the same precious
bloud/ whych for vs myscrable
synners/ thou wast contente to
shedde in the alter of the crosse/
that thou vouchsafe clene to a-

U. iij.

Benedictus si
dulce nomen
domi nti Jesu xpi si-
lit gloriose virginis
Marie in eternum
et ultra. Amen.

Eidem aie per
misericordiam dei re-
quiescant in pace.
Amen.

Sit laus deo, pa-
ratus, requies de-
functis. Amen.

C Sequitur ope-
ratio ad xpm serua-
torem nostrum.

O Bone Jesu,
O dulcis Je-
su. O Jesu fili ma-
rie virginis plenus
misericordia et baci-
tate. O dulcis Jesu
misericordia secun-
dum magnam mis-
ericordiam tuam. O be-
nigne iesu te depre-
co per illum sagu-
rem preciosum quem
pro nobis precoribus ex-
tundere dignatus
es in arca crucis, vt

A prayer.

abliclas oēs iniqtas-
tes meas, & ne dispi-
cias humiliter me
te petente, & hoc no-
men tuum sacerdissi-
mū iel⁹ inuocātem.
Hoc nomē Iel⁹ no-
mē salutare ē. Quid
enī est iel⁹ nisi salua-
tor. O bone Iesu q̄
me creasti & redemi-
sti tuo p̄cioso sāgui-
ne, ne permittas me
dānari quē tu ec ni
hilo creasti. O bone
iesu xpe ne p̄dat me
iūqtasmea, quē fecit
& creauit om̄ps bo-
nitas tua. O bo-
ne Iesu recognosce
quod tuū est in me,
et absterge quod a-
liendū est a me. O bo-
ne iesu miserere mei
dū tēpus est misere-
di, ne p̄das me in tē-
pore cui tremēdi iu-
dicui. O bone iesu q̄
q̄ metui miser pe-
cator de vera tua
iusticia penam eter-

noyde all my Wyckednesse/ and
not to despise me humbly thys
requyryngē/ and vpon thy most
holy name Jesus callynge.

Thys name Jesus is the na-
me of helth. What is Jesus but
a saviour. O good Jesus that
hast me created / and wyth thy
precious bloude redened / suffre
me not to be dāpned / whom of
noughte thou haste made . O
good Iesu christ let not my Wyc-
kednesse destroy me / that thy al
myghty goodnes made and for-
med. O good Iesu rekowlege
that is thyne in me : and Wype
clene awaye / that alyeneth me
froin the. O good Iesu / Whā ty
me of mercy is / haue mercy vpō
me: & destroy me not in tyne of
thy terryble iudgemēt. O good
Iesu / thoughē I wretched syn-
ner for my moste grevous offē-
ces / haue by thy very iustice de-

A prayer.

servued eternal payne: Yet I appelle fro thy very righteousness,
& stedfastly trust in thy ineffable mercy: So that thou as mylde
father & mercyfull Lorde wylt take pity vpō me. O good Jesu
what profite is in my bloode/
lyth that I must dyscende into
eternall corruption: Certaynly
they that be dead shal not mag-
nify the/ nor like wyse al they y^e
go to hell/ O moste merciful Je-
su haue mercy vpō me/ O moste
swete Jesu deliuer me/ O moste
miche Jesu be vnto me sinner fa-
vourable/ O Jesu admyt me a
wretched synner into the nobre
of the that shalbe sauied/ O Je-
su the helth of the that beleue
in the/ haue mercy vpon me/ O
Jesu the swete forgiuenes of al
my synnes/ O Jesu the sone of
the pure byrgyn Mary/ endue
me with thy grace/ wisedome/
charite/ chastitie/ and humilitie/

Gl. iii.

hā p̄d peccatis me-
is grauiissimis, ad-
huc appello cōfusus
de tua iusticia vera
ad tuā iniam iessa-
bile, br̄q̄ miserebe-
ris mei vt pi^e pateat
et misericors dñs, o
bone Jesu, que vti-
litas sanguine meo
dū descendens in co-
ruptionem etiā enī
enī mortui lauda
bit te neq̄ oēs q̄ dis-
cedunt in iserni. O
misericordissime Je-
su miserere mei, O
dulcissime Jesu li-
bera me, O puissime
Jesu propiti^e esto
michi pctōx, o Jesu
admitte me misera-
pctōx in numerū e-
lectorū tuorū. O Je-
su salus in te credē-
tum miserere mei, o
jesu dulcis remissio
omni pctōx meorū. O
Jesu fili virginis
marie: infūde in me
gratiā tuā sapientiā/
charitate, casitate

The prayer.

ac humilit, ac etiā i
ob⁹ aduersitatis⁹
meis patientia sc̄tāz
vt possum te pfecte
diligere & i te glori-
ari ac delectari in se-
cula sc̄lozū. Amen.

C Antiphona.

O Rex gloriose
Qui sacerdos tuos
q̄ s̄c̄p es laudabilis
& tamē ineffabilis, tu
in nobis es dñe, et
nomē sc̄tū tuū iuo-
catū est sup nos, ne
dereliquas nos dñe
de⁹ n̄t, vt in die iu-
dicij nos collocare
digneris inter sc̄tōs
et electos tuos rex
benedicte.

C Oratio ad chris- tum.

O Nonditor cele-
stes & terren regū
& dñis dominatiū, q̄
me de nihilo fecis-
ti & ad imaginē & st-
militudinem tuam,
me et proprio tuo
sanguine redemisti,

yee & in al my aduersities sted.
fast paciens: so that I may per-
fytly loue the & in the to reioyce
and haue my only delyte in the
worlde without ende. So be it.

A The antheine.

O Glorious kynge Whiche
amōgest thy sayntes arte
landable and neuerthelesse in-
effable / thou arte in vs Lord
& thy holy name hath ben cal-
led vpon by vs therfore do not
 forsake vs Lord god / and in
the day of iudgement vouchsafe
to bestowe vs among thy sayn-
tes and electe / o blessed kynge.

C A prayer unto

Christe

Maker of heauen and
erth kyng of kynges /
and Lord of Lordes /
whiche of no thyngē
dyddeſt make me to thy ymage
and lykenes / & dyddeſt redeyne
me wylth thyne owne bloude /

A prayer.

whome I a synner am not worty to name/ nether to cal vp to/ humbly I desyre the and meke-
ly praye the that gently thou be holde me thy wycked seruant/ and haue mercy on me Whyche haddest mercy on the woman of Canane/ and of Mary Magdalene/ whych dyddest forgiue the publicane & the thefe y^e hanged on the crosse/ unto the I confesse/ oh most holy father my synnes whyche yf I wolde/ I can not byd fro the. Haue mercy on me Christ/ for I wretch haue sore offred the/ in pypde in couetous/ in glotony/ in lechery/ in wayne glory/ in hatred/ in envy/ in adulterye/ in thefte/ in lyenge/ in bac-
bytyng/ in spoytynge/ in dysolute and wanton laughynge/ in ydle wordes/ in heartyng/ in tastynge/ in touchynge/ in thyngyng/ in speakyng/ in workyng and in alwayes/ in whiche I a

quem ego pecto; nō
sū dign⁹ noīare, nec
invocare, te supplic-
ter dep̄co; & humili-
ter exoro ut clemen-
ter respicias me se-
uū tuū nequa, et mi-
serere mei q̄ misericordia
fueristi mulieri chana-
nee, et matre mag-
delene, qui p̄casti
publicano & lacront
in cruce pendenti.
Tibi confitio; pat pi-
llime peccata mea,
q̄ si volueris abscon-
deret nō possum tibi
domine, parce mihi
christe, q̄ ego miseri-
multum offendit in
superbia, in auari-
cia, in gula, in luxu-
ria, in vana gloria,
in odio, in inuidia, i
adulteriis, in furto
in mendacio, in blas-
phemia, in loco, i ri-
su in obis octosis in
auditu, in gustu, in
tactu, cogitando, lo-
quendo, opādo, & in
obis modis in q̄b⁹

A prayer.

ego fragilis hō et
pctō; peccare potui;
mea culpa, mea cul-
pa, mea maxima cul-
pa. ideo dēpcō; tuā
clementia q̄ de celo
p̄ mea salute descē-
dit, q̄ Dāvid a pec-
cati lapsu erexit.
Parce mihi dñe par-
ce mihi r̄p̄, q̄ petro-
te negāti nepercūli.
Tu es creator me⁹;
et adiutor me⁹; plā-
nator me⁹; a dēp-
to; me⁹; gubernator
me⁹; et patr̄nt⁹; dñs
meus & deus meus
et rex meus. Tu es
spes mea, et fiducia
mea, gubernatio
mea, auxiliatio mea,
consolatio mea, a-
fōrtitudo mea, defē-
ctio mea, et liberatio
mea, vita mea, sal⁹
mea, et resurreccio
mea. Tu es firma-
mentum meū et refu-
sū meū, lumen meū
desiderium meū, ad-
iutorium meū & pa-
rticulātū meū. Te
dēpcō; & rogo adiū-

scaple mā and moste wretched
synner; myght synne; my fault
in my moste gremous defaulte.
Therefore I most humbly pray
and beseech thy grētēnes which
for my helth descended frō hea-
uen whiche dyd holde up Da-
uid that he shalde not fall into
synne, have mercy on vs (oh
Chryst) Whiche dyddeſt forgyve
þater that dyd forsake thei.
Thou art my creacion, my hel-
per, my maker & my redemer
my governour, I ambi my fa-
ther, my lord my god my kyng
thou art my hope my trust my
governinge, my helpe my force
my strength my defence
my redēption, my lyfe, my helth
my resurrection, my sted
fastnesse, my refuge or socour
my light my desyret, my helpe
I most humbly and hertely de-
syre and pray the helpe me, de-
fende me and make me strong

A prayer.

and comforde me / make me sted
faste / make me mery / geue me
light / and blyste me / reviue me
agayne whiche am dead / for I
am thy makynge & thy Worke.
O h lorde dispise me not / I am
thy seruaunt thy bonde man al
though euyll / although vnwor
thy and a sinner. But what so
ever I am / whether I be good
or bad I am euer thine / therfor
to whome shall I flye except I
flye vnto the: If thou caste me
of / who shal or will receaue me /
yf thou dispise & turne thy face
frome me / who shall loke vpon
me / and recognisē & knowlege
me (although vnworthy) com
minge to the / for although I be
vile & vncleane / thou canst make
me cleane / yf I be sycke thou cast
heale me / yf I be deade and bu
ried / thou canste reviue me / for
thy mercy is muche more then
my iniquite / thou canst forgiue

F.L.

ua me, et salu⁹ ero,
gubernia me & defē
de me, cōfocta me, &
cōsolat me, cōfirma
me, & letifica me, il
lumina me & visita
me. suscita me mor
tuū, q^z factura & o
pus tuū sū. O nre,
ne despicias me fa
mul⁹ et seruus tu⁹
sū. Quis indign⁹ et
peccō; sed qualisq^z
si siue bon⁹ siue ma
l⁹, sep tu⁹ sū, ad que
ergo fugiā: nisi ad
te vadā: Si tu me
eicis, q^z me recipit
et, si tu me despicias
q^z me aspiciet et re
cognosce me indign⁹
nū ad te refugientē
Quis indignus sū,
q^z si vilis et imūd⁹
sū, potes me mūda
te, si sicin⁹ sū potes
me sanare, si mortu
us & sepultus sū po
tes me resuscitate,
q^z maior est pietas
tua, q^z ipietas mea

A prayer.

plus potes dimitte
re op ego committere
& plus parcere quam
ego poterit peccare.
Non ergo respicias
dñe neque attendas
multitudinem ini-
quitatū mearū, sed
secundum multitu-
dinem miserationū
tuarū miserere mei,
& propitius esto mihi
miserrimo peccato-
ri. Dic anime mee
salus tua ego sum.
qui dixisti nolo mor-
tem peccoris sed ma-
gis ut viuat & con-
uertat, conuertere me
dñe ad te & noli iras-
ci contra me. Depcor-
te clementissime pat-
pter misericordiā
tuā supplico & ero-
to ut perducas me
ad eternā intermi-
nabilem beatitudi-
nem. Amen.

me more than I can offend.
Therefore(oh Lorde) do not con-
sider / nor haue respecte to the
nombre of my sinnes/ but accor-
ding to the gretnesse of thy mer-
cye forgiue me/ and haue mercy
on me moste wretched sinner.
Saye vnto my soule I am thy
helth/ which saydest/ I wyl not
the death of a sinner / but rather
that he liue and be conuerted.
Turne me(oh Lorde) to the &
be not angry with me / I praye
the moste meke father and for
thy great mercy/ I moste hum-
bly beseeche the that thou bring
me to the blisse/ that never shal
cease. So be it. 

C The xv. prayers called the xv. Does.

C These xv. prayers folowing
called commonly the xv. Does
are set forth in diuers latyn
prayers with goodly printed pre-
faces promisinge to the lavers

The. xv. Odes

cherof many thinges both folyshē & false as the delineraunce
of xv. soules out of purgatory/
with other lyke vanities: yet
are theprayers selfe right good
and vertuous / yf they be sayd
without any suchie superstitious
truste or blynde confidence .

And for as much as these pray-
ers are a goodly and godly me-
ditaciō of Christes passion / we
haue not thoughte it nether to
vs greuous / nether to thys pri-
mer superfluous to set them in
thys place.

The firſte prayer.

O Jesu endles sweetnesse to
all that loue the / a ioye
passinge and exceedinge al glad-
nesse and desire. Thou ſaviour
and louer of all repentant ſin-
ners / that likeliſt to dwell (as
thou ſaydest thy ſelfe) wyth
the chyldren of men / for that
was the cauſe why thou wast

X. ii.

Oratio p̄ma.

O Domine Je-
ſu xpe eterna
dulcedo te amātiū,
iubilus excedens
omne gaudium et
desiderium, ſalus q̄
amato; omnū vero
penitentium pecca-
torum, qui delicias
tuas (teſtat⁹ es) eſſe
cum filiis hominū,
ppter hominē homo.

The xv. Odes.

factus in fine tem-
porū me mento om-
nis tribulationis
et intimi meroris
quem in humano
corpoze sustinuisti
instante saluberti-
me passionis tue te-
poze in diuino cor-
de a tota Trinita-
te ab eterno p;eo;
dinate, p;ro redeinp-
tione generis huma-
ni. Memento om-
nis tremoris angu-
stie et doloris quos
in tuo delicato co-
poze ante passionē
crucis tue perculis-
ti, quando post tri-
nam orationem et
sanguineum sudor-
em, a tuo discipu-
lo Iuda Judeis, q
ob singulare affec-
tū quē erga eos os-
tendisti populus pe-
culiatris esse debuil-
sent, tradebaris.
Memento angustie

incarnate and made mā in the
ende of the world. Hauē mynd
blessed Jesu of all the bytter so-
rowes that thou suffred in thy
māhoode / drawynge nygh to
thy mooste holosome passion / the
whiche passion was ordeyned
to be in thy devine herte / by cosi
sayle of the holye trinite / for the
raūlume of all mankind. Hauē
mynde blessed Jesu of all the
great dreades / anguysshēs and
sorrowes / that thou suffredeste
in thy tender fleshe / before thy
passion on the crōsse / whē thou
waste betrayde of thy disciple
Judas / to the Ielwes whiche
of singular affeccion that thou
haddeste to them shulde have
bene thine especiall people / af-
ter tymē that thou haddeste
made thy prayer vpō the mont
of olyuete / & swetest there both
bloode and water. Also hauē
mynde of the great anguylle

The xv. Oots.

that thou wiste in/ when thou
wast taken of the false Jewes/
and by false witnessse accused.

And at Jerusalem in tyme of
Easter/in the florysshing youth
of thy bodye / without trespass
recenedest thou thy iudgement
of deth vpon the crosse vnjustly/
Where also thou wiste dispoy
led of thyne owne clothes/
blyndfelde/ buffeted/ bounde to
a pyllar & scourged / and with
thornes crowned / and wyth a
reede smitten on the heade/ and
with innumerable paynes thy
body was all to bruised & torne.
For mind of this blessed passio
I beseech the bening Jesu graunt
me afore my death very con
trition / true confession/ and ame
dement of my lyfe/ and of al my
sinnes remission. So be it.

Our father .sc.

EThe seconde prayer.

E. iii.

qua habuisti quan
do a falsis iudeis
capiebaris , a fal
sis testibus accusa
batis, iniuste iudi
cabatis,in electa ci
uitate, in paschalt
tempore , in florida
corporis iuuentu
te in nocenter conde
nabaris, vesse pro
pria exuebaris, ocu
lis et facie velaba
ris, alapis cedeba
ris, ad columnam
ligabaris,& flagel
labaris, spinis cozo
nabaris, arundine,
in capite seriebaris
& innumerabilib⁹ a
lis penis & carne la
cerabaris. Da in hi
queso ob memoriam
harū passionū, verā
ante mortem meam
contritionē purā co
fessionē, viteq^z mee
emendationē , & omnia
peccatorū meorū ce
missionem. Amen.
Pater noster.sc.

Continuo facunha.

The. xv. Odes.

O Jesu misericordia
briatorum que
nulla dimensio ve-
to in termino metit
qui tertium palmo co-
ciudis, recordare a-
marissimi doloris
tui que sustinebas
cum suauissimas ma-
nus tuas ad crucem
iudei obtusis clausis
primo crudelissime
afficerunt, et post
tunc deliciatissimos
pedes tuos, cum non
esses conueniens vo-
luntati eorum, dolo-
rem supdolorum ad
diderunt vulnerib^m tuis, & ita crude-
litatem distraxerunt in
longum & latum cru-
cis tue ut dissolu-
entur compagines
membrorum tuo-
rum. Deprecio te ut
per tue sanctissime
passionis membra,
des mihi timorem et
amorem tuum. Amem.
Pater noster. sc.

Constatuta.

O Blessed Jesu maker of al
the worlde / that of a man
maye not be measured / Whiche
closest in thy hand al the earth.
Haue mind of thy bitter sorowe
fyrt wheren the Jewes fastened
thy blessed handes to the crosse
With blunt mayles. And to en-
crease more thy paynes they ad-
ded sorowe vpon sorowe / to thy
bytter woudes whan they per-
ced thy tender fete / because thou
woldest not accord to theyr wyl
And so cruelly they drewe thy
blessed body in length & bredth /
to the measure of y^e crosse / that
all the ioyntes of thy lymmes
were both loused and broken /
for mynde of thy blessed passio.
I besech the benigne Jesu gene-
me grace to kepe with me both
thy loue / and thy dredre. 
So be it. Oure father whyche
arte in heauen. sc.

Come thyne prayer.

The. xv. Poes.

O Jesu heauenly phisicion/
haue mynde of thy lan-
gour / & blewnes of thy woudes
& sorowe / that thou suffred in
the heygh patible of the crosse/
whan thou wast lyfte vp from
the earth / that thou wast all to
torne in al thy lymmes / wherof
ther was no lymme abydynge
in hys ryght ioynte: so that no
sorowe was lyke to thyne / be-
cause that fro the soules of thy
feete / to the toppe of thy heade/
was no whole place: and yet
forgettyng in maner all those
greuouse paynes / thou praidest
deuoutly / and charitably to thy
father for thy enemyes / saynge:
father forgene it them for they
wote not what they do. For
thy charitable mercy that thou
shewdest to thyne enemyes / &
for mynde of those bytter pay-
nes / graunt me that this mynde
of thy bytter passion be to me

O Jesu celestis
medice, recor-
dare laguoris, liuo-
ris, et doloris, quos
in alto crucis pati-
bulo leuat⁹, passus
es in omnibus dila-
ceratis membris tu-
is, quo^{rum} nullum
in suo statu recte p-
miserat, ita ut nul-
l⁹ dolor simulis tuo
dolori inueniretur,
quia a planta pedis
usq^{ue} ad verticem ca-
pitis non fuit in te sa-
nitas. Et tunc qua-
si omnium dolorū
immemo^z patrem
pro inimicis exorab-
ti dicens, pat ignos-
ce illis, q^z nesciunt
qd faciunt. Per hac-
miam & ob memori-
am illi⁹ doloris co-
cede ut hec memori-
a passionis tue anima

The. iij. Odes.

tissime sit omnium
peccatorum meorum
plena remissio.

Amen. Pat noster. sc.

¶ **D**o^ratio. quarta.

O Jesu vera li-
bertas ange-
lorum, paradis⁹ de-
liciarum, meumento
terris et horris
quos sustinebas qd
inimici tui quasi le-
ones ferociissimi te
circumsternerunt, & co-
laphizationibus, co-
spunctionib⁹, vngu-
lationib⁹, ceterisq⁹
inauditis penis te
molestauerunt. Et
per omnia verba co-
cuneliosa, dira abbe-
ra, durissimamq⁹ tor-
menta, et per penas
quibus te dñe Jesu
pro omnes inimici
tui afflixerunt, de-
precor te vt liberes
me ab oib^s inim-
icis meis visilib⁹
et invisibilib⁹, et do-
mes me sub umbra

plenary remission and forgeue-
nes of all my synnes. So be it.

Our father whych arte in. sc.

C The. iiiij. prayer.

O Jesu very fredome of an-
gels / the paradyse of all
ghostly pleasures. haue mynde
of the drede and hydeous fear-
fulnes that thou suffred whan
all thyne enemyes / lyke unto
moste wodde Lyons compassed
the about / smytynge the / & spit-
tynge on the / scratchyng the / &
wyth many other greuous pay-
nes tormentyng the / for mynde
of all these dispytfull wordes /
cruell beatynges / and sharpe
tormentes / and al the cruel pay-
nes which thy enemies put the
to. I besech the (blessed Jesu) de-
lyuer me frō all myne enemyes
bodely and ghostlye / & geue me
grace to haue the defence & pro-
tection of helth everlastynge / &
gaynst the / vnder the shadoue

The.xv. Ones.

of thy wynges. So be it. Oure
father whyth. &c. ~~¶~~

The.v. Chapter.

O Jesu myrroure of the dy-
uine clerenes hane mind
of that drede & heuynesse which
thou haddeſt / When thou han-
gest naked & myſerab le on the
crosse and all thy frendes and
acquayntaunce ſtode agaynſt
the / and foundeſt conforte of
none but only thy moſt louyng
moſter faythfully ſtandynge by
the wyt greate bytternes of
harte / Whome thou dyddeſt be-
take to thy welbeloued diſciplie
ſayenge: Lo wōinan thy ſōne /
& lykewyſe to the diſciplie. Lo
thy moſter. I besech blesſed Je-
ſu / by the ſwerde of ſorowl / that
then perſed hyz harte / to haue
co paſſion on me in all my trou-
bles and affliccions bodily and
ghostly / and geue me conforte
in all tyme of tribulacion. So

V.l.

alax tuarū ptectio
nē ſalutis etne iue-
nire. am. Pat n̄. sc.
¶ D̄xatio. quinta.

O Jesu ſpeculi
claritatis di-
uine memeto troris
& metoris quos ha-
buisti qñ nudus et
miferabilis in cruce
pepediſti, & oēs ami-
ci & noti aduersū te
ſtererūt & nullū cō-
ſolatē iueniebas ſed
ſolū modo dilectam
genitricē tuā i ama-
ritudine aie tibi fi-
deliſſime aſtātē quā
dilecto diſcipliſto tu-
o cōmēdash dicenſ,
mulier ecce fili⁹ tu⁹
& ad diſciplulū, ecce
mater tua. Rogo te
pie Jeſu p gladium
doloris q̄ tūc eius
aim p trāſiuit, vt cō-
patiariſ mihi in oī-
b⁹ tribulationib⁹ &
afflictionibus meis
corpozalib⁹ & ſpūa-
lib⁹ & da mihi con-
ſolationem in oī tri-
bulationis tēpore.

The. vi. Does.

A. Pat noster. sc. be it. Our father whiche. sc.

O^ratio. vi.

O Jesu rex amabilis, & tot^e de siderabilis memeto illius dolous quem habuisti qn in speculo setenissimum estatis tue consperisti p;redestinatione electorum tuorum per meritum passi onis saluadorum per abissu misteriorum tuc qua nobis perditis et desperatis peccatoribus tunc cōdoluisi, & p̄cipue p eam quā latroni in cruce exhibuisti dicens, hodie mecum eris in paradyso: rogo te pie Jesu ut facias mecum auferri cordiam tuā in hora mortis mee. Am. Pater noster. sc.

O^ratio. septima.

C The. vi. prayer.

O Jesu kynge moste worthy to be loued / & frende most to be desyred. Haue mynd of the sorowe that thou haddest when thou beheldest in thy myrcoure of thy moste cleere maiestye the predestination of al thy chose soules / that shulde be sauued by the merytes of thy passyon / for mynde of the depnes of thy great mercy whiche thou haddest vp vs loste / and disperate synners / and namely for the great mercye that thou shewdest to the thefe y^e houge on the crosse / sayenge this: This daye thou shalt be with me in paradyse. I praye the(be myngne Jesu) to shewe thy mercye on me in the houre of my death. So be it. Our father. sc.

C The. vii. prayer.

The.xv. Odes

O Jesu well of endles pytte
that saydest on the crosse
of thy passion by inward affec-
tion of loue (I truste) that is to
say the helth of inannes soule/
for mynd of this blessed desyre/
I besech the benygne Jesu kyn-
del our desyre to every good &
perfyte worke: the thyrist of con-
cupiscence/ and burnyng of all
worthy loue in vs utterly kole
and extynguysshe. So be it.

Our father whiche arte in. sc.

The. viii. prayer.

O Jesu sweetenesse of hartes
and ghostlye pleasure of
soules/ I beseche the for the byt-
ternes of the aysell & gall / that
thou tasted & suffred for vs at
the houre of thy death / graunt
that we may worthely receyue
thy moste blessed body & bloud
the whiche was betrayde and
shede for the remedy of our syn-
nes and conforte of our soules.

P.ij.

O Jesu fōs lex-
hauste pieta-
ris q̄ ex irime dilec-
tionis affectu i crū-
ce dicisti, sitio, sc̄z sa-
lute humani gene-
ris accēde q̄s ob me
moriā tāti desiderit
n̄m̄ desideriū ad oē
op̄ pfectū, & siti car-
nalis cōcupiscētie &
estū mūdane dilecti-
onis i nobis penit̄
refrigera & extigue.
am. Pat noster. sc.

Cantatio octaua.

O Jesu dulcedo
cordiū igēsq̄
suavitas mentiū, p̄
amaritudinē aceti &
fellis quā p̄ nobis
sustinuisti et degu-
stasti i hoza moris
tue, concede nobis
corp̄ et sanguinem
tuū digne percipere
quē tradidisti et ef-
fudisti ad remediū
et consolationē ant-
marum nostarū.

The.xv. Odes.

A. M. Pat noster. sc. So be it. Our father whiche. &c.

C The. ix. prayer.

C Oratio. nona.

O Jesu regalis
Or^t iubilusq^e
metal is, me mento
doloris & angustie
quos pass us es qn
p^re mortis amaritu
dine et iudeoz isul-
tatione cū magna
voce te a deo patre
derelictū clamasti
dicens, de^r me^r de^r
meus ut qd dereli-
quisti me. Per hanc
angustia or^t te vt
in agustus mortis
nostre ne derelin-
quas nos deus nf.
A. M. Pat noster. sc.

C Oratio. vixima.

O Jesu alpha &
oo, via vita &
virtus in oī medio,
re cordare q^e a sum-
mo capitⁱs blos ad
plantā pedis te p^ro
uobis i aqua passi-
onis tue dimeristi
ob memoriam tācē

O Jesu royal strength/and
ghostly ioye: haue minde
of the anguyshes and great so-
rowes/that thou suffred whan
thou cryed to thy father wyth
a myghty boyce/for the bytter-
nesse of thy death / and also for
the scoryng of Jewes/sayenge
thys: O my God / O my God/
Why hast thou forsake me: Wy
thys paynfull anguyshe for-
sake not vs in the anguishes of
our death/our blessed God. So
be it. Our father whiche. &c.

C The. i. prayer.

O Jesu beginnynge/ & ende
Waye/ lyfe/ and vertue in
every meane haue mynde that
fro the toppe of thy heade unto
the sooles of thy fete thou suf-
fredest for vs/ to be drowned in
the water of thy paynfull pas-
sion / for mynde of thys greate

The.xv. Odes.

payne/and uamely for the dep-
nes and wydenes of thy woun-
des. I beseche the blessed Jesu/
teache me the large precepte &
commaūdement of loue/which
am drowned all in soule synne.
So be it. Our father which. sc.

The.xvi. Prayer.

O Jesu depnes of endles
mercye / I beseche the for
the depnes of thy wōndes that
went through thy tender fleshe
& thy baynes/that thou vouch-
safe to draue me oute/ beyng
drowned in the depnes of sinne/
And hyde me euer after in the
holes of thy wōndes/ from the
face of thy wrath/ unto y' tyne
Lordē that thy dredful furye be
passed. So be it. Our father. sc

The.xvii. chapter.

O Jesu myroure of truth/ ts
ken of vnitie/ & sure boode
of charite. hane mynde of thyn
innumerable paynes and wou-

P.ij.

pene & ppter latitu-
dine & magnitudi-
ne vulnerū tuoꝝ
doce me pie Jesu la-
tum mādatū tuū nt
mis i pctis dimersū
Amen. Pat noster. sc.

Oratio. undecima.

O Jesu abyssus
profūdissime
misericordie , rogo
te p;opter profūdi-
tatem vulnerū tuo
rum que transierūt
carnem tuam et ve-
nas vt me submersū
i peccatis emergas
a abscidas i sozam
nib⁹ vulnerū tuoꝝ
a facie ire tue dñe,
donec ptranseat fu-
roꝝ tuus. Amen.
Pater noster. sc.

Oratio.xviii.

O Jesu verita-
tis speculū, v-
nstatis signum , et
charitatis vinculū,
memeto innumera-
biliū vulnerū tuoꝝ

The.xv.Does.

quisbus a sumo capitis usq; ad imum pedis vniuersal⁹ fuisti, et ab iniquis iudeis lacerat⁹ fuisti, et sanctissimo sanguine tuo rubricat⁹ fuisti, quā multitudine doloris in viginie carne tua pertulisti p nobis pie Iesu. Quid ultra facere debuisti q nō fecisti. Scribe qso pie Iesu omnia vulnera tua in corde meo preiosissimo sanguine tuo, ut i ilius legā timorem et amorem tuum, et in gratiarum accionē usq; in finem vite mee iugiter perleuerem. Amen.

Quartio.xii.

O Iesu leo fortissime, rex immortalis et iuicissime memeto doloris quē passus es cum

des / whyche from the toppe of thy heade / to the soole of thy foote thou wast wounded / and of y^e wycked Jewes thou wast al to torne and rent. And al thy body made red wyth thy moste holy bloude / the whyche greate sorrow (blessed Iesu) in thy cleene virgins body thou suffredest. what myghtest thou do more for vs then thou dyddeſt. Therfore (benigne Iesu) I praye the hartely to wyte all thy Woundes in my harte / wyth thy most precious bloude / that I maye both reade in them thy dredē & thy loue. And that I maye styl continue in prayſyng / and thā kynge the to my lyues ende.

So be it. Our father. &c. 

Chapter.xiii.prayer.

O Iesu most myghty Lyon kynge immortall & moste victorius. haue mynde of the sorrow that thou suffredest whē

The. rh. Does.

al the powers of thy harte and
body fayled the bterly: and thē
thou enclynynge thyne heade/
saydest thus: It is al done. For
mynde of that anguysh and so-
rowe: haue mercy on me. Whā
my soule in the last consumma-
tion & departyng of my breath
shalbe anguished and troubled.
So be it. Our father. &c. ~~¶¶¶~~

C The. r. iii. prayer.

O Jesu the onely begotten
sonne of almyghty God
the father / the bryghtnes and
fygure of his godly substancialce/
haue minde of that entyer com-
mendacion/in whych thou dyd-
dest commende thy spirite into
the hādes of thy fater: & wyth
a torne body / and broken harte
shwyng to vs for our rāsone /
the bowels of thy mercy for the
redemyng of vs dyddeſt geue
by thy breth. For minde of that
precious death / I beseeche the

omnes vices cordis
et corporis tui pe-
nitus defecerunt et
inclinato capite(cō-
summatum est)dix-
isti. Per hanc an-
gustum et dolozē
miserere mei cum a-
animam meam i ultima
cōsummatione exitus
spirit⁹ mei anxiata
fuerit et cōturbata.
Aū. Pat noster. &c.

E Oration. r. iii.

O Jesu b̄nige
onice altissi-
mi p̄tis splēdoꝝ & li-
gura substantie ei⁹
meinēto illius ob-
nire cōmēdations
qua patr̄ spūm cō-
mendaſti, et lacera-
to corpore et rup-
to corde tū patefac-
tis visceribus mle-
tue p nobis redime-
dis expuſasti. Per
hāc p̄eccolam mo-
te m tuā dep̄ecorū

The xv. Odes.

ter sanctorum, conforta me ad resisten-
dum diabolo, mun-
do, et carni, ut mo-
tuus tibi vivam, et
nouissima hora eri-
tus mei suscipe ad
te reuerentem spiri-
tum meum exulem
et peregrinū. Amē.
Pater noster. sc.

(Kynge of laynches) comfore me
to withstande the fende / the
Worlde / and my flesche / that I
may be dead to the world / and
lyuyng ge ghostlye towarde the.
And in the last houre of my de-
partyng fro the world receyut
my soule / comyng to the whiche
in this lyfe is an ouclawē / and
a pylgryme. So be it.

Our father whiche arte.

C The xv. prayer.

O Jesu vitis ve-
ra et secunda
memeto super efflu-
entis et abundan-
tis effusionis san-
guinistut, quem tu
sicut debotro expre-
so copiose effudisti
quando in cruce toz-
cular solus calcas-
ti et ex lacea militari
pcusso latere nobis
sanguinem et aquā p̄o-
pinasti, ita ut pauca
vel manuna gutta

O Jesu very true and plen-
tuous byne / haue mynde
of the most exceeding and abun-
dant effusio of bloud that thou
sheddest moste plentuosity / as
yf it had ben crushid out of a
rype cluster of grapes / when
thou vpon the Crosse dyddest
treade that presse alone and ga-
uest vs drynke both bloud and
water / out of thy syde / beyng
perced with a knyghtes spere /
so that in all thy body was not

The. rh. Does.

left a drope of bloud nor of wa-
ter/then at the laste lyke a bunt-
del of myre thou wast hanged
on the crosse on high/wher thy
tender fleshe wared weare/the
lycoure of thy bowels was dry-
ed vp. For mynde of this thy
moste bytter passyon(sweete Je-
su)wounde my harte that the
water of repentaunce/and tears
of loue/maye be my foode both
nyght & day. And(good Jesu)
turne me whole to the/that my
herte maybe euer to the a dwel-
lynge place/& that my lyuyng
maye be euer plesaunt and ac-
ceptable/ and that the ende of
my lyfe maye be so commenda-
ble/ that I maye perpetually
praye the with all thy sayntes
in blysse. So be it. Our father
whiche arte in heauen. sc.
I believe in God. sc.

There after followeth the sevē
penitentiall psalmes.

3.4

In te remaneret, es
demū quasi mythe
fasciculus in altum
suspensus fuisti, et
delicata caro tua e-
uanuit, & liquor vis-
cerū tuoꝝ exaruit.
Per hanc amarissi-
mā passionem tuā &
precioli sanguinis
tui effusione, o dul-
cissime Jesu vulne-
ra coz meū, vt peni-
tētie amoris lachry-
me sint mihi panes
die ac nocte. Et co-
uerte me totaliter
ad te, vt coz metum
tibi sit perpetuo ac-
ceptabile, et conuer-
satio mea tibi placi-
ta sit et accepta sem-
p, ac finis vite mee
ita laudabilis vt
post huius vite timi-
num, te possum lau-
dare cū oibꝝ sanctis
tuis in eternū. Am.
Pater noster. sc.
Credo in deum sc.

The. viii. psalmes.

Cwhy that these. viii. psalmes
fololbynge are called penitenti
all/and be chefely noted aboue
other the common opynyon
mynd of many Wyters is and
hath bene / that the kyngē and
prophete Dauid compunct or
stryken with harty repentaunce
of his greuous adultery comyt
ted with Bersabe / and the de
testable murther of Uriе her
husbande/beyngē his kynghē &
scruaunte(after he was admo
nysshed by Nathā the prophet
of God)shulde make them spe
ciallye to declare his inwardē
sorowe / and depe contreytayn
that he toke for the same. But
whether it were done vpon that
intencyon or nat/that I referrē
to the Judgement of other. yet
this is very certayne/that they
may well and of good congru
ence be called penitentiall / for
bycause that penaunce in them

The. viij. psalmes.

is so diligently so often & many
festly treated/repeted/and com-
mended as in the selfe psalmes
is easly to be perceaued. —



C The antheme.

Remember not. &c.

C The. vi. psalme.

Lorde rebuke me not in
thy furye/neyther chaste
chou me in thyne angre. —

Hauie mercy on me Lorde for
I am lycke/heale me Lorde for
my bones are brused. —

And my soule is verye soze

3.ii.

C Antiphona.
Re reminiscatis. ac
Psalmus. vi.

Domine ne
furore tuo
arguas me, neq; in
ita tuacoxipias me
Miserere mei dñe
qm; infirmus sū la-
na me dñe qm; con-
turbata sūt ossamea
Et anima mea tus-
data est valde et tu-

Domine vobis quo

Conuertete domine et
eripe aliam meam, sal
vum me fac propter mi
sericordiam tuam.

Qui nō est in morte
qui memin; sit tui in
inferno autem quis
confitebitur tibi.

Laboravi in gemitu
meo, lauabo per
singulas noctes lec
tum meum lachri
mis meis stratum
meum rigabo.

Turbatus est a su
toze oculus meus,
muerterai int om
nes inimicos meos

Discedite a me om
nes qui operamini
intuicitatem, quoni
am eradiuit domi
nus vocet me.

Eraudivit dominus de
precationem meam
Dominus orationem
meam suscepit.

Eribescat et confundatur
vehementer omnes inimici mei, co
uertatur et eribescat valde velociter.
Gloria patri et filio

The. vii. psalmes.

troubled/but howe long Lord?

Turne the Lord and delyuer
my soule/sane me for thy mercy

Hor there is none in deathe
that haue minde of the/ in hel
who wyl knowlege the. **¶**

Ihaue laboured in my sorrow
I shall euery nyght washe my
bede/With teares shall I wepe
the place where I lye. **¶**

Myne eye is troubled with
woodnesse/I haue waxed olde
amonge all myne enemyes.

Huoyde frome me all ye that
worke wyckednesse/for the lord
hath herde the noyse of my we
pynge. **¶**

The Lorde hathe herde my
prayer / the Lorde hath herde
my petycion. **¶**

Let al myne enemyes be asha
med and confounded / let them
be ashained & confounded very
quykely. **¶**

Glorye be to the father and to

The. viii. Psalms.

the sonne & to the holy ghost.
As it was in the begynnyng/
as it is nowe / and euer shalbe.
So be it.

C. The. xxi. psalme.

Blessed are they whose
iniquityes are forgeuen/
and whose synnes be couered.
Blessed is the man to whom
God shall not impute synne/
neither in his spyyte is discypt
H or I haue holden me styll/
my bones haue waxed olde/
whyles I cryed all the daye.
H or daye & nyght haue thyne
handes ben unburdened vpon
me / I was tourned in my trou-
ble whilist my backe bone was
stryken.

I haue made my faulte kno-
wen vnto the / and haue not
hyde my vnyghytuousnes.

I haue sayde I shall confesse
my vnyghytuousnesse agaynst
my selfe to the Lord / and thou

3. iii.

te spiritui sancto.

Sicut erat in prin-
cipio, et nunc et sem-
per et in secula secul-
orum. Amen.

C. Psalmus. xxi.

B. Eati quoꝝ
remisse sūt iꝝ
q̄tates, et quoꝝum
recta sunt peccata.
B. eat? vir cui non
imputauit dñs pctōꝝ
nec est i spū ei? dol?

Q. m̄ tacui inuete-
rauerunt ossa mea,
dum clamare tota
die.

Q. uonā dle ac noc-
te grauata est sup
me manus tua, con-
uersus sū in erūna
mea dum cōfigituc
spina.

Q. elictū metū cognis-
tū tibi feci, & in iusti-
ciā meā nō abscondi.

Q. tri cōfiteboꝝ ad-
uersū me iniusticiā
meā domino, et tu

The. viii. psalmes.

remisisti impietatem
peccati mei.

Pro hac oportet ad
te ois sc̄tūs in tem-
pore oportuno.

Derūtamen in di-
lūis aquarū mul-
tarum, ad eum non
approximabunt.

Tu es refugium
meum a tribulatio-
ne que circumdedit
me, exultatio mea
erue me a circundā-
tibus me.

Intellectū tibi da-
bo et instruam te in
via hac qua gradie-
ris, firmabo super
te oculos meos.

Nolite fieri sicut e-
quus et mulus, qui
vō non est intellectus.

In chamo et freno
marillas eozū con-
strunge, qui non ap-
proximant ad te.

Multa flagella pec-
catoris, sperante au-
te in domino misere-

hast remytted the Wyckednesse
of my synne.

For that shall euery holy per-
son praye vnto the in tyme con-
uenient.

Deuerthelesse in the great flo-
de of many waters they shal
not approche vnto hym.

Thou arte my refuge frome
tribulation that hath enclosed
me/ my roye delyuer me frō the
that compasse me.

I shal geue yē vnderstandinge
and shall enstructe the in the
waye that thou shalt go/ I shal
fasten myne eyes vpon the.

Be ye not made as the horse
and the mule in whom is none
vnderstandinge.

Bynde the mouthes of them
in snaffles and brydles/ that wil
not drawe vnto the.

Many are the plages of a syn-
ner/but him that trusteth in the
Lord he shall compasse wþth

The. vii. Psalms.

merry. Be glad in the Lorde and reioyse ye ryghtuous / and reioyse all that be vpryght in harte.
Glory be to the fater / & to the sonne / and to the holy ghost.
As it was in the begynnyng / and as it is nowe / & ever shalbe so be it.

C The. xvii. psalm.

Dide reproue me not in thy fury / neyther in thyngre correcte thou me.
For thyne arowes are fastened in me and vpon me / hasten thou enforced thy handes.
There is no helch in my fleshe regard of thy wrath / is there no reste in my bones / bycause of my synnes.
For myne iniquites are overpassed myne heade / & are layde vpon me as a heuy burden.
My wondes are putryfyed & stered by reason of my folyshe.

et cordia circuadist.
Letamini in dho & exultate iusti, et gloriamini omnes recti corde.

Gloria patri & filio et spiritui sancto.

Sicut erat in p̄cipio, et nunc et semper et in secula seculorum. Amen.

psalmus. xxxviii.

Omne nel furore tuo arguas me, neq; in ira tua coxripias me. uontam sagitte tue infixe sunt mihi et confirmasti super me manum tuam.

Xon est sanitas in carne mea a facie iuste tue, non est par osib; meis a facie peccatorum meorum.

Min iugates mee superesse sūt caput meū, sicut on⁹ graue grauati sunt super me.

Lutruerūt et coerule sunt cicatrices mee, a facie ini-

The. viii. psalmes.

gentie mee.

Miser fact⁹ sc̄ a cur
rāt⁹ sū usq; in fine
cota die concitata⁹
ingrediebat.

Q̄ in lumbi mei in
pleti sunt illusioni-
bus et non est sancta-
tas in carne mea.

A fflictus sū et hu-
miliatus sū nimis,
rugiebam a gemitu
cordis met.

D esse āte te dē desi-
deriū meū, & gemi-
tus meus a te non
est absconditus.

C or meū confabatū
est, deceliquit me d
e⁹ mea, & lumē ocu-
lozū meozū et ipsū
non est tecum.

H inici mei et proti-
ant mei, aduersū me
appropinquauerū
et steterunt,

E t q̄ iurta me erat
de lōge. steterūt, et
dim faciebat q̄ q̄re-
bant aliam meam.

E t q̄ iherebat mala
mīhi locuri sūt vani-

nesse.

I am made wretched and cro-
ked vnto the ende all daye dyd
I go sorrowfully.

For my loynes are full of illu-
sions, and there is no helth in
my fleshe.

I am sore afflycted & brought
lowe. I dyd rore out for the so-
rowe of myne harte.

Lord before the is all my dr-
syre, and my mournyng is not
hydden froine the.

M yne herte is troubled / my
strength hath lefte me / and the
lyght of myne eyes / and the ve-
ry same is not with me.

M y frendes & my neyghbours
dwelwe togythere and stode a-
gainste me.

A nd they that were nexte me
stode farre of, & they that layde
wayte for my lyfe set vpon me.

A nd they that sought for me
spake euyll vnto me / vanityes

The. viii. psalmes.

and dyscuytes they ymagyned
all daye.

But I as one beyng deafe /
dyd not heare/ and as one that
were dumbe not openyng my
mouthe.

And I was made as a man
not hearyng/ and hauyng cou-
tercheckes in his mouth.

For in the Lorde haue I tru-
stid / thou wylte heare me my
Lorde God.

For I haue sayde / leste any
tyme myne enemys tryuphe
vpon me/ and whylest my feete
syde they spake grate thynges
agaynst me.

For I am prepared vnto the
whypes / and my doloure is
alwayes in my syght.

For I confess my vngodly-
nesse/ and shal take thought for
my synne.

But myne enemies lyue/ & are
made stronge ouer me / & they

Aa.l.

a dolos tota die me
ditabantur.

Ego autem tamquam sur-
dus non audiebam
et sicut mutus non
aperiens os suum.

Et factus sum sicut ho-
mo non audiens et
non habens in ore
suo redargutiones.

Quoniam in te dominus spera-
ui, tu exaudies me
domine deus meus.

Quod dixi neque super
gaudeat mihi inimici
mei, et dum con-
uertitur pedes mei su-
per me magna locu-
ti sunt.

Quoniam ego in flagel-
la paratus sum, & dolos
meus in conspectu
meo semper.

Quoniam iniqtatem meam
anunciabo et cogita-
bo pro peccato meo.

Inimici autem mei
vbiunt, & confirma-
ti sunt super me, et

The. viii. psalmes.

multiplicati sunt qui
oderunt me inique.

Qui retribuunt ma-
la p̄ bonis detrahe-
bant mihi quoniam
sequebar bonitatem.
De dereliquas me
domine deus meus
ne discesseris a me.

Intende in adiuto-
tium meum domi-
ne deus salutis mee.
Oloria p̄xi et filio
et spiritui sancto.

Sicut erat in prin-
cipio et nunc et sem-
per, et in secula secu-
lorum. Amen.

psalmis. it.

Miserere mei-
deus secun-
dum magnam mi-
sericordiam tuam.

Et secundum mul-
titudinem misera-
tionum tuarū dele in-
iquitatem meam.

Himplius laua me
ab iniquitate mea, &
a peccato meo inuu-
da me.

are multyplied whiche hated
me bniustly.

They that requyte euyll for
good / detracted me / bycause I
folowed goodnesse.

Hosake me not(O Lord my
God) neyther departe thou fro
me.

Intende towarde my helpe
O lorde God of my helth.

Glorye be to the father and to
the sonne and to the holy ghost
His it was in the begynnyng
& as it is nowe & ever shallbe.
So be it.

The. li. psalme.

Aue mercy vpon me(oh
God) accordyngē to thy
great mercye.

And accordyngē to the multi-
tude of thy compassyons / wype
away myne iniquitye.

Wasshe me more frome myne
iniquitye & clense me frome my
synne.

The. vii. psalmes.

For I knowledge myne in-
quitye/and my synne/is euer be-
fore myne eyes.

A gainst the only haue I syn-
ned/and haue done euyll in thy
syght/that thou mayste he iusti-
fyed in thy wordes/ and van-
quysshē when thou art iudged.

No I was begotte in Wycked-
nesse/and my mother conceyued
me in synne.

To thou hast loued truthe / the
vnknowen and secrete thinges
of thy Wyldome/haste thou vt-
tered vnto me .

Sprynkle me lord with ysope
so shall I be clene/ thou shalt
washe me and then shall I be
whyter then snowe.

Unto my hearyng shalt thou
gene toye/ and gladnesse / & my
weykened bones shal be refres-
hed.

Turne thy face fro me my syn-
nes / and wype awaye all my

Aa.ii,

Quoniam iniquitate mea
ego cognosco, et pec-
catum meum contra
me est semper.

Tibi soli peccauit q
malum coram te se
et ut iustificeris in
sermonibus tuis q
vincas cu*m* indicaris

Ecce enim in iniqui-
tibus conceptus
sum, et in peccatis
cocepit me matre mea

Ecce enim veritate
dilexisti, icetta et oc-
culis sapientie tue
manifestasti mihi,

Asperges me dñe
ysope et mundabor;
lauabis me & super
mucem dealbabor;

Habuerunt meo da-
bis gaudiū & leticiā
et exultabunt ossa
humiliata.

Exuertere facie tuā a
petitis meis, et oculis

The. viii. psalms.

iniquitates meas dele.

Cor mundum crea
in me deus, et spiritu
tū rectum innova
in visceribus meis.

De pucas me a fa
cie tua, et spiritum
sanctum tuum ne
auferas a me.

Redde mihi letici
am salutaris tui, et
spiritu principali co
firma me.

Docebo iugos vi
as tuas, et impiu ad
te conuercentur.

Liber a me de san
guinibus deus, de
salutis mee, et exal
tabit lingua mea
iustiam tuam.

Domine labia mea
aperies, et os meu
anunciabit laude
tuam.

Quoniam voluisses sa
cificium dedisse in
victor, holocaustus
non deservaberis.

wyckednesse.

A pure harte create in me (oh
Lord) and an vpright spyyte
make a newe within me.

Caste me not awaye from thy
face and thy holye spyyte take
not frome me.

Restore vnto me the gladnesse
of thy saluacion and strengthe
me with a pryncypall harte.

I wil instructe the wicked that
they maye knowe thy wayes
and the vngodly shalbe conuict
ed vnto the.

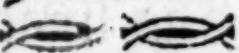
Deluyer me frome bloudes
(oh Lord) the god of my helth
and my tonge shall exalte thy
ryghtuousnes.

orde open thou my lippes
& my mouth shall shewe forth
thy prayse.

For yf thou haddeste delyred
sacryfyses I had surely geuen
it but thou delyghteste not in
burne sacryfyses.

The. viii. psalmes.

A sacryfycce to God / is a low,
ly spyyte a contryte / & an hum-
ble harte / thou shalte not dys-
pyse (O God.)



Deale gently of thy fauoura-
ble beneuolence with Spyon /
that the walles of Jerusalem
maye be buylte agayne.

Sacrificia deo spi-
ritus contributus
ex contritum et hu-
miliatum deus non
dispicies.

Benigne fac dñe in
bona volūtate tua
syon, ut edificantur
muri Jerusalem.

Tunc acceptabis sa-
crificium iusticie ob-
lationes et holocau-
sta, tunc imponent
super aitare tuum
vitulos.

Gloria patri & filio
et spiritui sancto.

Sicut erat in pri-
cipio et nunc et sem-
per et in secula secula
lozum. Amen.

psalmus. Cl.

Dominne ex-
audi orationem meam, et cla-
moris meus ad te ve-
niat.

Quoniam auertas facie
tuam a me, in qua-
cunque die tribulor,
inclina ad me aure
cuam.

The. Cl. psalme.

Orde heare my prayer /
& let my clamoure come
unto the.



Turne not thy face from me /
when soever I am troubled /
bowe thyne eare unto me.

Aa. iii.

The. vii. psalmes.

In quacumq; die in-
uocauerot te velociter
et exaudi me.

Q; delecterūt sicut
fumus dies mei, et
ossa mea sicut cremi-
um atuerunt.

Percussus sum ut fe-
nū et aruit cor meū
q; oblitus sum come-
dere panem meum.
H voce gemit⁹ mei
adhesit os meū car-
ni mee.

Similis fact⁹ sum
pellicano solitudi-
nis, factus sum sicut
nicticorax in domi-
cio.

Vigilauit, et fact⁹
sum sicut passer so-
litarius in tecto.

Tota die exprobra-
bat mihi iūmici met
et q; laudabat me ad-
uersum me iurabant.

Q; cinerē tam pa-
nē manducabā, a pe-
cum meum cum fle-
tu miscebam.

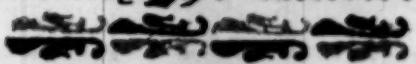
H facie ire et indig-

In what soeuer daye that I
call on the heare me quickly

Hor my dayes haue bany-
shed as smoke and my bones
waxed drye as a fyre bronde.

I am stryken & my herte wy-
thered lyke haye/because I for-
gate to eate my breade. 

W yth the noyse of my mour-
nynge/my bone hath clouen to
the fleshe. 

I am made lyke vnto a pel-
lycane of wyldernes / and am
made lyke a nyght rauen in a
house. 

I haue waked and am made
lyke a sparowe solitary in the
rouse of an house. 

All daye dyd myne enemyes
rayle vpon me/& they that pray-
sed me conspyred agaynst me.

Hor I dyd eate asshes as bred
and myngled my drynke with
wepyng. 

In regarde of thy wrath &

The. vii. psalmes.

dignacyon / for thou takynge me
by dyddeste caste me agaynste
the grounde. 

M y dayes haue faded as a sha-
doowe / & I haue wythered lyke
haye. 

T hon Lorde abydest for euer
and thy memoryal is from one
generacyon to another.

T hon Lorde arysyng Shalte
haue mercye of Syon / for it is
tyme to haue mercye on it for
the tyme commeth. 

H or the stones therof haue
pleased the seruauntes / & they
shall haue ruth on the ground
therof. 

A nd the people shal feare thy
name O Lord / and all the kyn-
ges of the earth thy glory.

H or the Lorde hath buylded
Syð / & shalbe sene in his glory.
He hath regarded the speche
of the huinble / & hath not dys-
pysed theyr prayer. 

nationis tue, quia
eleuans allisisti me

D iles mei sicut bin-
bia declinauerunt, et
ego sicut senū arui.
T u autē dñe inet-
nū permanes, & me
mortale tuū in gene-
ratioe & gesiationē.
T u exurgens mi-
sereberis syon, q̄d tē
p̄ miseredi eius q̄d
venit tempus.

Q uis placuerit ser-
uus tuis lapides ei⁹
et terre eius misere-
buntur.

E t timebunt gen-
tes nomen tuū dñe
et omnes reges ter-
re gloriam tuam.

Q uia edificauit do-
minus syon, et vide-
bitur in gloria sua.

R esperit in oratio-
nem humiliū et nō
sp̄zeuit p̄recem eorū

The. vii. psalms.

Scribantur hec in
generacione altera,
et populus qui cre-
abitur laudabit do-
minum.

Quod prosperit de ex-
celso sancto suo, do-
minus de celo in cer-
tam asperit.

Ut audiret gemit⁹
cōpeditorum, ut sol-
ueret filios inter-
temptorum.

Ut annuncient in
Syon nomen dñi,
et laudem eius in
Jerusalem.

In cōueniendo po-
pulos in vnum, et
reges ut seruant
domino.

Respōdit ei in via
virtutis sue, pauci-
tatem dierū meorū
nuncia mihi.

Ne reuoces me in
dimidio dierum me-
orum in generatio-
ne et generationem
auni tui.

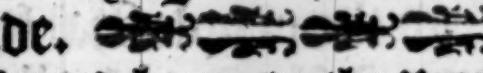
In iustio tu domine

Net these be wrytten in a no-
ther generacyon/ and the peo-
ple that shalbe created shall
prayse the Lorde. 

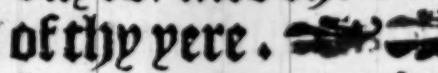
Hor he hath loked downe fro
his hygh holy place/ the Lorde
hath loked downe frome hea-
uen vnto the earth. 

Hor to heare the waylynge of
the that be fettered for to louse
the sonnes of them that were
slayne. 

That they shuld in Syon de-
clare the name of the Lorde/ s
his prayse in Jerusalem.

In assenblyng of people togy-
ther / and kynges for to serue
the Lorde. 

Ianswered hym in the waye
of his vertue / shewe vnto me
the shortnesse of my dayes.

Call me not backe in the myd-
des of my dayes/ into the euer-
lastynges of thy yere. 

Erome the begynnyngē thou

The. viii. psalms.

Lorde haſte layde the founda-
yon of the earth / and the wo-
kes of thyne haſdes are the hea-
vens.

O they ſhall peryſhe / but thou
abydeſt / and al ſhall ware olde
as a gaſtrent.

And as a conering thou ſhalt
chāge the & they ſhalbe chāged
but thou arte one & the ſaine /
thy yeres ſhal neuer peryſhe .

The ſonnes of thy ſeruautes

ſhall dwel toguther / and theyz

ſede ſhalbe directed for euer.

Glorye be to the father and to

the ſonne & to the holy ghost.

As it was in the begynnyng /

& as it is now / and euer ſhalbe.

So be it.

The. ixix. psalme.

E ROME the deepe places
haue I called unto the

(O Lorde) Lorde heare me.

Let thyne eares be intentyue

to the voyce of my prayer.

Wb.t.

terram fundasti, et
opera manuſtuata
ſunt certa.

C pſi peribūt eu au-
tem perianes , et
omnes ſicut veſti-
mentū veſteralſent.

E t ſicut operorū
mutabis eos et mu-
tabuncur, tu autem
idem ipſe es et anni-
tui non defiſcent.

Huius erorum cu-
ozum habitabunt, &
ſemen eozum in ſe-
culum diſigetur.

Gloria patri & filio
et ſpiritui ſancto.

Sicut erat in pri-
cipio et nunc et ſem-
per et in ſecula ſecu-
lozum. Amen.

C plamus erit.

D E proſtudiſ
clamaui ad
te dñe, dñe exaudi
voce meam.

Huat aures tue in-
tendentes, in voce
deprecaſionis mee,

Iniquitates obseruaueris domine domine quis sustinebit.

Quia apud te propiciatio est, et properter legem tuam sustinuit te domine.

Sustinuit anima mea in verbo eius, sperauit anima mea in domino.

A custodia matutina usq; ad noctem, speret Israeli in domino.

Quia apud dominum misericordia, et copiosa apud eum redemptio.

Et ipse redimet Israël ex omnibus iniquitatibus eius.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio et nunc et semper et in secula seculorum. Amen.

Psalmus. Canticum.

Domine et audi orationem meam, aurib⁹

The. viij. psalmes.

If thou (Lorde) wylte loke so straughtly vpon synnes O lord who shall abyde it.

But there is mercye with thee and bycause of thy lawe haue I abydden the / O Lorde.

My soule hath abyden in his woorde / my soule hath trusted in the Lorde.

Hecome the morwyng Watche unto nyght / let Israell truste in the Lorde.

Hor with the Lorde there is mercye / and his redemptyon is plenteous.

Hind he shall redeeme Israell frome all the iniquities of it.

Glorye be to the father and to the sonne / & to the holy ghost.

Has it was in the begynnyng / & as it is now and ever shalbe.

So be it.

The. Crux. psalme.

Lorde heare my prayer / with thyne eares pteine

The. vii. psalmes.

my desyre / for thy truch sake /
heare me for thy ryghtuousnes
And entre not into iudgemēt
with thy seruāt / for euery per
son lyuyng shall not be iustify
ed in thy syght. ~~xxxvii~~

For the enemye hath persued
my soule / hath brought lowe
my lyfe in earth. ~~xxxviii~~

He hath set me in darkenesse
as the dead men of the worlde /
and my spyyte was vexed / my
hert was troubled within me .

I haue bene myndfull of olde
dayes / I haue studyed vpon al
thy workes and in the dedes of
thy handes I mused. ~~xxxix~~

I haue stretched forth my hā
des vnto the / my soule vnto the
as earch without water.

Hastely heare me (O Lorde)
my spyyte hath fayled me.

Turne not thy face frome me
lesse I be lyke to men dyscen
dyng into a pyte. ~~xl~~

W.B.ij.

percepe obsecratio
nem meā, & in veri
tate tua exaudi me.

Si nō intres in iu
dicium cū seruo tuo
quia non iustifica
bitur in conspectu
tuo omnis viuens.

Qz psecut⁹ est ini
mic⁹ aia; meā humi
liauit i tra vitā meā
Collocauit me in
obscuris sicut inoz
tuos seculi, et anxius
tus est super me spi
rit⁹ meus in me tur
batum est co; meū.
Memor sui dierum
antiquozuni, medi
tatus sum in omni
bus operibus tuis,
in factis manū tu
arum meditabar.

Exaudi man⁹ me
as ad te, aia in ea si
cuit terra sine aqua
tibi.

Velociſ exaudi me
domine, defecit spi
ritus meus.

Non auertas faci
em tuam a me, et si
milis ero descendē
ibus in lacum.

The. vii. psalms.

Audita fac mihi
mane miam tuam,
quia in te speravi.
Dotam fac mihi vi-
am in qua ambule,
quod ad te leuavi ani-
mam meam.

Ecce me de immi-
cis meis dñe ad te
confugi, doce me fa-
cere voluntate tu-
am quia dñs meo
es tu.

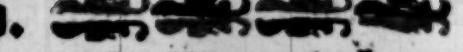
Spíritus tuus bo-
nas deducet me in
certam rectam, prop-
ter nōmē tuum dñe
būscabis me, in
equitatem tua.

Aduces de tribula-
tione animam meā
et misericordia tua
disperdes inimicos
meos.

Et perdes oēs qui
tribulant animam
meam quoniam ego
seruus tuus sum.

Oloria patri & filio
et spiritui sancto.

Iicut etat in p̄n-

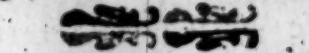
Cause thy mercye to be herde
of me bethynes / for in the hanc
I trusted. 

Shelbe me the waye where I
maye walke / for vnto the hanc
I lyfte vp my mynde. 

Delyuer me from myne enne-
myes Lorde vnto the hanc I
fled / teache me to do thy wylle
for thou arte my God. 

Thy good sp̄ryte shal conduce
me into the lande of ryghtful-
nesse / for thy names sake Lorde
thou shalte recoure me through
thyne equitye. 

Thou shalte bryngē my soule
from trouble / and through thy
mercye dystroye all myne enne-
myes. 

Hnd thou shalte dystroye all
that moleste my soule / for I am
thy seruaunt. 

Glorye be to the fathur and to
the sonne / & to the holy ghost.

Has it was in the begynnynge

The. viii. psalmes.

and as it is nowe / & ever shalbe
So be it.

C The Anthem.

¶ Remembre not (O Lord) the faultes either of vs or of our parentes / neyther take thou vē grāunce on our synnes. Spare (O Lord) spare thy people which thou hast redemed with thy precyous bloude. Be never more angry with vs.

Here after foloweth the xv. psalmes.

C The. Cxviii. psalme.

I Cryed to the Lord when I was in trouble / and he herde me.

O Lord deliuer my soule fro lyenge lyppes / and from a dysaytfull tonge.

What maye be geuen the / or what maye be layde agaynste the / thou dysceytfull tonge.

The sharpe arawes of the myghtye / with whote sparke-

¶ b. iii.

apio, et nunc et semper et in secula secu-
losum. Amen.

C Antiphona.

¶ Ne remisiscais
dñe dilecta nra bel
parentum nostorum
neos vindictam su-
mas de peccatis no-
stris. Parce domine
parce populo tuo
quem redemisti p
ciolo sanguine tuo,
ne in eternū irasca-
sis nobis.

C Psalmus. Cxix.

A D domini
cum tribula-
ter clamavi, et exau-
diuit me.

O sie libera animā
meam a labus ini-
quis, et a lingua
dolosa.

Quid def tibi aut
quid apponatur ti-
bi ad linguā dolosā
agatre poteris
acute, cū carbonib?

The xv. psalms.

desolatoris.

Deu mihi quia in-
colatus meus pro-
logatus est, habita-
ui cum habitantib⁹
cedar, multū incola-
fuit anima mea.

Cum his qui ope-
runt pacem era pa-
cificus, cum loque-
bat illis impugna-
bant me gratis.

Gloria p̄i et filio
et spiritui sancto.

Sicut erat in prin-
cipio et nunc et sem-
per, et in secula secu-
losum. Amen.

Psalmus. Cx.

Aeuati ocu-
los meos in
mōtes, vnde veniet
auxilium mihi.

Auxiliū meū a do-
mino, qui fecit celū
et terram.

Non det in commo-
dationem pedem tuū,
neqz dormitet qui
custodit te.

Ecce non dormita-

lyuge coles.

W o is me for my resting place
is prolonged / I haue dwelled
with inhabyters of Cedar / my
soule was longe in exyle.

I was peasably with them
that hated peace / whē I speake
vnto them they assaulted me
causelesse.

O loxye be to the father and to
the sonne / & to the holy ghost,
As it was in the begynnyng /
& as it is nowe & euer shalbe.
So be it.

C The. Cx. psalme.

Lyfte vp myne eyes into
the hylles / frome whence
helpe shall come vnto me.
My helpe comineth frome the
Lorde / that made heauen and
earth.

He shall not suffer thy fote to
slype / neyther shall he that ke-
peth the / fal into a sambre.

No he shal neyther fall a slepe

The.xv.psalmes.

nor sloember/ whiche keþeth Is-
rael.

The Lorde keþeth the / the
Lorde is thy defēce / more then
the ryght hande.

The Sonne shall not burne
þe by daye / nor the Moone by
nyght.

The Lorde keþeth the fro all
mēl / the Lorde keþeth euen thy
soule.

The Lorde keþe thy goynge
in and goynge out / from thys
tyme forth and euermore.

Glory be to the fathē / and to
þe sōne / and to the holy ghost.
As it was at the begynnynge /
and as it is now / & euer shalbe.
So be it

The.C. xxi.psalme.

I Reioyſed in those thyn-
ges that were sayd vnto
me / we shal go into the Lordes
house.

Our ſete were ſtādyng in thy

bit neqꝫ dozmet, &
custodit Israell.

Dominus custodit
te, dominus protec-
tio tua super manū
dexteram tuam.

Per diem sol non
v̄bet te, neqꝫ luna
per noctem.

Dominus custodi-
te ab ei male, custo-
diat animam tuam
dominus.

Dominus custodi-
at introitum tuum
et exitum tuum, et
ex hoc nunc et usqꝫ^{usque}
in seculum.

Gloria patri & filio
et spiritui sancto.

icut erat in prin-
cipio, et nunc et sem-
per et in secula secu-
lorum. Amen.

C̄ psalmus. Cxxi.

Erat' illa in
bis que die
ta sunt mihi, in do-
mū domini ibimus.

caroles erant p̄

The. xv. psalms.

Des nostri in atris
euis Jerusalem.

Ierusalem que edi-
ficatur ut ciuitas,
cuius participatio-
nus in idipsum.

Illus enim ascen-
derunt trib⁹, tribus
domini, testimonium
Israell ad confiten-
dum nomini dñi.

Quia illuc sedetur
sedes in iudicio, se-
des super domum
David.

Hoc agere que ad pa-
cem sunt Ierusalem,
et abundantia dilec-
tione tibi.

Fiat Pax in virtu-
te tua, et abundantia
in turribus tuis.

Nostri fratres me-
os et proximos me-
os loquebar pacem
de te.

Propterea domū do-
mini dei nostri, qui
ui bona tibi.

Doxia patri filio
et spiritui sancto.

gates Jerusalem.

Ierusalem which is buylde
lyke a cytye whose participa-
tions is within it selfe.

For there ascended the tribes
even the trybes of the lorde / the
testimony of Israll to acknow-
ledge the Lordes name.

For there late the syters in
iudgement euuen the seate of the
house of Davyd.

Praye ye for the peace of Jero-
usalem / and abundance is to the
that loue the.

Let peace be made through
thy vertue and plentuousnesse
in thy houses.

For my brothers and kynred
des sakes / I prayed peace for
the.

For the house of oure Lorde
god / I besought good thynges
for the.

Olorye be to the father and to
the sonne and to the holy ghost

The. xv. psalmes.

As it was in the begynnyng/
as it is nowe & euer shalbe.
So be it.

C The. Cxxii. psalme.

As to the haue I lyte vp
myne eyes / which inha-
bytest the heauen.

Quen lyke as the eyes of ser-
gauntes wayte at the handes
of theyr maystres.

As the eyes of an hand mayd
be at y^r hādes of her maystres/
me so be our eyes vpō the lordē
our God / b̄t yll he haue mercy
on vs.

Haue mercy on vs O Lorde/
haue mercye on vs / for we are
fullfylled with moche bylynnesse

For oure soule is fylled very
muche / beyngē scorned of the
ryche / & dyspyled of the proude.

Glory be to the father and to

the sonne / & to the holy ghost.

As it was in the begynnyng/
as it is nowe & euer shalbe.

Cc.i.

Sicut erat in pri-
cipio, et nunc et sem-
per et in secula secu-
lorum. Amen.

C psalmus. Cxxii.

Ad te leuaui
oculos meos, qui habitas in
celis.

Ecce sicut oculi ser-
uorum in manibus
dominoꝝ um suorū.

Sicut oculi ancil-
le in manibus do-
mine sue, ita oculi
noſtri ad dominum
deum noſtrum, do-
nec misereatur nſi.

Miserere noſtri do-
mine miserere noſ-
tri, qꝫ multū repleti
ſymus despectione.

Quia multum re-
pleta est anima nta
obprobriū abun-
dantibꝫ et despec-
tio superbis.

Gloria patri & filio
et spiritui sancto.

Sicut erat in pri-
cipio, et nunc et sem-
per et in secula secu-
lorum. Amen.

The xv. psalmes.

Psalms. Cxxiiii.

Nisi quis do-
minus erat
in nobis dicat nunc
Isaell, nisi quod dñs
erat in nobis.

Quā exsurgentem ho-
mines in nos, forte
vivos deglutiſſent
nos.

Cū traheretur fu-
co; eozum in nos,
forſitan aqua obſo-
buisſet nos.

Dixit enim petrā
fuit ala n̄a, forſita
petrā transiſſet anima
noſtra aquam intol-
lerabilem.

Benedictus domi-
nus, qui non dedit
nos in captione dē-
cibus eozum.

Anima noſtra si-
cūt paffer excepta est
de laqueo venatiū.
Iaqueus cōtritus
est, et nos liberati
sumus.

Hdiutoriſſi noſtri
in nomine domini,

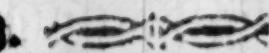
The. Cxiii. psalme.

Except the lordē had bene
amonge vs (let Israell
nowe speake) except the Lordē
had bene amonge vs. 

When men rose agaynſte vs
peraduenture they myght haue
swallowed vs vp quycke.

When theyz furye was greate
agaynst vs/ peraduenture the wa-
ter myght haue souped vs vp.

Our ſoule hath paſſede ouer a
Ryuer/ our ſoule peraduenture
myght haue paſſed ouer a wa-
ter intollerable.

Blessed be y^e lord: which hath
not ſuffered vs to be caught
with theyz teeth. 

Our ſoule hath ben delyuered
euen as a ſparowe frome the
foulers ſnare. 

The ſnare is wome out: and
we are delyuered. 

Our helpe conſyſteth in the
name of the Lord: which made

The.xv.psalmes.

heauen and earth. Glory be to the father and to the sonne & to the holy ghost.
As it was in the begynnyng, as it is nowe & euer shalbe.
So be it.

The.Cxxiii.psalm.

They that truste in the Lord / as a mountayne of Syon / he shall nevermore be moued / which inhabith Jeru salem.

Mountayns are in the cyrcuite of it / and the Lorde is in the cyruitye of his people / frome thys tyne forthe and evermore.

For the lorde shall not leau the rodde of synners / vpon the lotte of the Juste / lest the Juste shulde extende theyr hādes unto synne.

No wel (O lorde) to the good and vpright in harte.

But those that swarne / the Ec.ii.

qui fecit celum a terra.

O gloria patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio et nunc et sem-
per, et in secula secu-
lorum. Amen.

Psalmus. Cxxiii.

Qui confidit
in domino si-
cut mons syon, no
commouebitur ine-
ternū qui habitat
in Ierusalem.

Montes in circuitu
eius et dominus in
circuitu populi sui,
ex hoc nunc et usq;
in seculum.

Quia no relinet
dominus virgā pec-
catorum super sorte
iustorum, ut non ex-
tendant iusti ad ini-
quitatem manus suas.

Benefac domine,
bonis & rectis corde
Declinantes autē

In obligationes ad-
ducet dominus cu
operatibus iniqui-
tate par sup Israel
Gloria patri & filio
et spiritui sancto.
Sicut erat in prin-
cipio, et nunc et sem-
per et in secula secu-
losum. Amen.

psalmus. Cxxv.

In conuerten-
do dominus
captiuitatem syon,
facti sumus sicut co-
solati.

Aunc repletum est
gaudio os nostrum
et lingua nostra ex-
ultatione.

Aunc dicent inter
gentes, magnifica-
uit dominus facere
cum eis.

Magnificauit dñs
facete nobiscū facti
sumus letantes.

Conuerte domine
captiuitate nostrā
sicut tortens in au-
stro.

Qui semināt in la-
chrimis, in exulta-

The. xv. psalms.

lorde shall bryngē into bondes
with them that worke wycked-
nesse/peace be vpon Israel.

Glory be to the father and to
the sonne/ & to the holy ghost.

His it was in the begynnynge
& as it is nowe & ever shalbe.

So be it.

The. Cxxv. psalme.

Whan the Lorde turneth a-
gayne/the captiuite of sy-
on/then shall we be lyke unto
them that dreame.

Then oure mouthe is fylled
With laughter / and our tonge
With ioye.

Then shal it be sayd amonge
the heathen/the lord hath done
great thynges for them.

Eee the lorde hath done great
thynges for vs alredy / wher-
fore we reioyse.

Turne our captiuite(o lord)
as the ryuer in the South.

They that solwe in tears/shal

The. xv. psalms.

kepe in ioye.

They that wente forthe we-
pynge and sowed theyr sede /
shall come wyth ioye & bryng
theyr shenes with them .

O loye be to the fathir/ and to
the sonne/ & to the holy ghoсте.
As it was in the begynnyng/
as it is nowe and euer shalbe
so be it.

The. Cxxvi. psalme.

Ecept the Lorde buylde
the house / theyr laboure
is but bayne that buylde it.

Ecept the Lorde kepe the cy-
tye / the watche man waketh
but in bayne.

I t is but loste laboure that ye
ryse vp early / aryse after youre
lytyngye ye that eat the breade
of soroufulnessesse.

W hen he hath geuen slepe to
his welbelouid/ to the heritage
of y^e lordes chyldre/ the reward
of the fruyte of the woine.

Cc. iii.

tionem etent.

S untes ibat et fle-
bant , mittentes se-
mina sua, venientis
autem venient cum
exultatione, portan-
tes manipulos suos
O lozia patri & filio
et spiritui sancto.

S icut erat in prin-
cipio, et nunc et sem-
per et in secula secu-
lorum. Amen.

Psalms. cxxvi.

Nisi domin⁹
edificauerit
domum, in vanum
laborauerūt qui edi-
ficant eam.

Nisi domin⁹ custo-
dierit ciuitatem, fru-
stra vigilat qui cu-
stodit eam.

V anum est vobis
ante lucem surgere
surgite postq^{ue} sede-
ritis qui manduca-
tis panem doloris.

Q um dederit dilec-
tis suis somnum, ec-
ce hereditas domi-
ni filii merces fruc-
tus ventris.

In obligationes ad-
ducet dominus cū
operātibus iniqui-
tate par sup Israēl
O lozia patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio, et nunc et sem-
per et in secula secu-
lo sum. Amen.

psalmus. Crv.

In conuertere
do dominus
captiuitatem syon,
facti sumus sicut co-
solati.

A unc repletum est
gaudio os nostrum
et lingua nostra ex-
ultatione.

A unc dicent inter
gentes, magnifica-
uit dominus facere
cum eis.

O agnificauit dñs
facete nobiscū facti
sumus letantes.

C onuerte domine
captiuitatē nostrā,
sicut torrens in au-
stro.

Q ui seminat in la-
chrimis, in exulta-

The. xv. psalms.

lorde shall bryngē into bondes
With them that worke wycked-
nesse/peace be vpon Israēl.

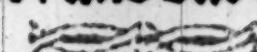
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the sonne/ & to the holy ghost.

H s it was in the begynnnyng
& as it is nowe & euer shalbe.

So be it. 

The. Crv. psalme.

Whan the Lorde turneth a-
gayne/the captiuite of sy-
on/then shall we be lyke unto
them that dreame. 

Then oure mouthe is fylled
With laughter / and our tonge
With ioye. 

Then shal it be sayd amonge
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great thynges for them.

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thynges for vs alredy / wher-
fore we reioyse. 

Turne our captiuite(o lord)
as the ryuer in the South.

They that solwe in tears/shal

The. xv. psalms.

kepe in ioye:
They that wente forthe we-
pynge and solwed theyr sede /
shall come wyth ioye & bryng
theyr sheues with them .

Glorye be to the father/ and to
the sonne/ & to the holy ghooste.
As it was in the begynnyng/
as it is nowe and euer shalbe
so be it.

The. Cxxvi. psalme.

Except the Lorde buylde
the house / theyr laboure
is but bayne that buylde it.
Except the Lorde kepe the cy-
the / the watche man waketh
but in bayne.

Lt is but loste laboure that ye
ryse vp early / aryse after youre
lytyngye ye that eat the breade
of soroufulnessesse

When he hath genen clepe to
his welbelouid/ to the heritage
of y^e lordes chyldre/ the reward
of the fruyte of the woine.

Cx. iii.

tionemeterit.

Suntibat et fle-
bant, mittentes se-
mina sua, venientis
autem venient cum
exultatione, portan-
tes manipulos suos
Gloria patri & filio
et spiritui sancto.

Sicut erat in pri-
cipio, et nunc et sem-
per et in secula secu-
lorum. Amen.

Psalms. cxvi.

Nisi domin⁹
edificauerit
domum, in vanum
labozauerūt qui edi-
ficant eam.

Nisi domin⁹ custo-
dierit ciuitatem, fru-
stra vigilat qui cu-
stodit eam.

Vanum est vobis
ante lucem surgere
surgeite postque sede-
ritis qui manduca-
tis panem doloris.

Qum dederit dilec-
tis suis somnum, ec-
ce hereditas domi-
ni filii merces fruc-
tus ventris.

The. xv. psalmes.

Sicut sagitte i manu potentis, ita tulit excusorum.

Beatus vir qui implevit desiderium suum ex iplis, non confundetur, cum loqueretur summis suis i portas.

O lozia patri. sc.

Sicut erat. sc.
psalmus. Cxxvii.

B Eati omnes qui timet dominum, qui ambulant in viis eius.

Labores manuum tuarum quia manducabis, beat' es et bene tibi erit.

Vrox tua sicut vites abundans, in lateribus domus tue
Hilu tui sicut nuelle oliuarum, in circuitu mense tue
Ecce sic benedicetur homo, qui timet dominum.

Lyke as the arrowes in the hāde of the giantene so are the chyldre of smyters.

Happy is the man that hath his desyre full of them / he shal not be ashamed when he shall speake with his enemies in the gate.

O lory be to the father. sc.

As it was. sc.

C The. Cxxvij. psalme.

B Lessed are all they that feare the lord / and walke in his wayes.

H o r thou halte eate the labours of thyne owne handes / O happy arte thou & it shal go well wyth the.

T hy wyfe shall be as a fruyt, full byne vpon the walles of thy house.

T hy chyldren lyke the Olyue braunches rounde abouthe thy table.

D o thus shal the man be blessed that feareth the lord.

The. rh. psalmes.

The Lorde blesse the out of
Syon / that thou mayest se Je-
rusalem in prosperetye all thy
lyfe longe. 

See thou mayest se thy childres
chylđren / & peace vpon Israell.

Holy be to the fater. &c.

As it was. &c. 

The. Cxxvij. psalme.

Many a tyme haue they
fought agaynst me from
my yonthe vp (maye Israell
nowe saye. 

See many a tyme haue they
fought agaynste me fro me my
youth vp / but they haue not o-
vercome me. 

The vngodly buylded vpon
my backe / and prolonged they
inuite. 

But the ryghtuous lord hath
bewe the neckes of the vngod-
ly in pecces. 

Let them be confounded & tur-
ned backewarde / as many as

Benedicat tibi do-
minus ex Syon, et
uideas bona Ieru-
salem omnibus die-
bus vite tue.

Et videas filios fi-
lio;um tuorum, pa-
cem super Israell.

Gloria patti. &c.

Sicut erat. &c.

Psalmus. Cxxviii.

Sepe expug-
nauerūt me a iuuētute mea, di-
cat nunc Israell.

Sepe expugna-
runt me a iuuētute
mea, etenim non po-
uerunt mihi.

Supra dorsū meū
fabricauerūt pecca-
tores, prolongau-
runt iniurias suā,
Dominus iustus
cōcidet cecūces pes-
catorum.

Conlundantur et
conuictūtur retro-
sum omnes qui odi-

The. xv. psalme.

runt Syon.

Hiant sicut fenum
tectorum, quod p̄t-
usq; euellat exaruit

haue euyll wyll at Syon.

Let them be eu'en as the haye
vpon the house toppes / Whiche
wyddereth before it be plucked
vp.

Wheroft the mow'er wyl not fil
his hande / neyther he that byn
deth vp the sheues his bosome
So that they whiche go by
saye not so moche as the lord
prosper you / we wylle you
good lucke in the name of the
lorde.

Glory be to the father. sc.
As it was. sc.

The. Cxix. psalme.

psalmus. Cxix.
DE profundis
clamaui ad
te dñe, domine exau-
di vocem meam.

Hiat aures tue in-
tendentes, in vocem
deprecationis mee.

Siniqueates ob-
secuaueris domine
dñe quis sustinebit

Out of the deepe called I
unto the lord (O lord)
heare my boyce.

O let thyne eares cosyder wel
the boyce of my complaynte.

If thou (Lord) wylt be ex-
treme to marke our iniquytes
(o lord) who may abyde it?

The.xv.psalms.

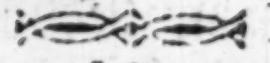
But there is mercy with the
and bycause of thy law haue I
abyden the (O Lorde.)

My soule hath abyden in his
worde / my soule hath trusted
in the Lorde. 

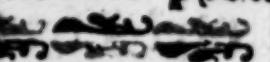
From the mornynge watche
bytyll nyght / let Israel trust in
the Lorde. 

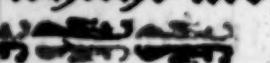
For wylth y^e lord there is mer-
cy & his redēpcyon is plēteous.
And he shall redeeme Israell
frome all his synnes. 

Glory be to the fater. &c.

As it was. &c. 

The.C.xxix.psalme.

I O Lord I am not hye myn-
ded / I haue no proude
lokkes. 

I do not exercyse my selfe in
great matters / whiche are to
hye for me. 

If I dyd not thynke mekely /
but dyd exalte my soule.

It a wenelyng is fro his mo-

Dd.i.

Quia apud te prop-
iciatio est, et propter
legem tuā susci-
nui te domine.

Sustinuit anima
mea in verbo eius,
sperauit alia mea in
domino.

In custodia matuti-
na usq; ad noctem,
speret Israell in do-
mino.

Quia apud domi-
num misericordia, &
copiosa apud eum
redemptio.

Et ipse redimet Is-
raell ex omnibus in-
iquitatibus eius,

Gloria patri. &c.

Sicut erat. &c.

Psalmus.Cxx.

O Domine non
est exaltatu-
toz meum, neq; elati-
ti sunt oculi mei.

Neq; ambulauit in
magnis, neq; in mi-
rabilibus super me

Si non humili-
serentiebam, sed exal-
taui animam meā,

Sicut ablactatus

The. xv. psalmes.

super matrem suā,
ita retriducio ē anti-
ma mea.

S peret Israell in
domino, ex hoc nūc
et usq; in seculum,

O lozia patriæ.

S icut erat. sc.

Psalmus. Cxxi.

M Emendo de
mine dauid
et omnis mansuetu-
dinis eius.

S icut iurauit dñs
hotum vobis Dñs
Jacob.

S i introito in ta-
bernaculum domi-
nee, si ascendero in
lectum strati mei.

S i dedero sōnum
oculis meis, & pal-
pebris meis dozint-
ationem, et requiē
temporibus meis.

D onec iuuenia lo-
cum domino, taber-
naculu dñs Jacob.

H cce audiuim⁹ eū
in effrata, iuuenim⁹
eam in cāptis silue.

I ntroibimus in ca-

ther / so is the retriducion in
my soule.

N et Israel trust in y^e lordē fro
this tyme furth for euermore.

O lory be to the facher. sc.

H s it was. sc.

C The. E. xxi. psalme.

L Orde remembre Dauid
and all his trouble.

H owe he sware unto the lord
and bowed a bowe / unto the
myghtye one of Jacob.

I wyl not come within the ta-
bernacle of my house / nor clyme
into my bedde.

I wyl not suffre myne eyes to
slepe / nor myne eye lyddes to
slombre.

U ntyl I fynde out a place for
the Lorde / an habytacion for
the God of Jacob.

H o we herde the same at E-
phrata / & fouide it in the woody
feldes.

W e wyl go into his taberna-

The. rb. psalms.

le / and fall downe before his
fotestole.

Aryste(O Lorde) into thy rest
ynge place / thou and the arke
of thy strength.

Let thy p̄stes be clothed with
ryghtuousnes / and let thy sayn-
tes reioyse.

For thy seruaunt Davids sake
turne not away the presence of
thyne annoynted.

The lorde hath made a fayth
full oth unto David / & he shall
not shrynke fro it of the fruyte
of thy body shal I set vpon thy
seate .

If thy chyldren wyll kepe my
commaund / and my testymonye
that I shall learne them.

Theyr chyldren also shall syt
vpon thy seate for evermore.

For the lorde hath chose Syd
to be an habytacyon for hym
selfe hath he chosen her.

Thys shall be my reste / here

Pd.y.

bernaculū elus, ad-
orabit in loco ubi
steterunt pedes eius.
Surge dñe in reg-
em tuā , tu et archa
sanctificationis tue
Sacerdotes tui in-
duantur iusticiam,
et sancti tui exultet

Propt̄ David ser-
uum tuū, non auer-
tas faciem xp̄i cui.

Iurauit dñs dauid
veritatem et nō fru-
strabitur eū, de fruc-
tu ventris culponā
super sedem tuam.

Et custodierint fl-
lit cui testamentum
meū, et testimonia
mea het que docebo
eos.

Et filii eorum, usq;
in seculum sedebūs
super sedem tuam.

Quoniam elegit dñs
syon , elegit eam in
habitationem sibi.

Hec requies mea
in seculum secuti,

The. xv. psalms.

habitabo quoniam
elegit eam.

Anduam eius bene-
dicens benedicam,
pauperes eius satu-
rabo panibus.

Sacerdotes eius
induam salutari, et
sancti eius exultati-
one exultabunt.

Illuc producam cor-
nu David, parauit
lucernam Christo meo,

In nimicos eius in-
duam confusione, su-
per ipsum autem et
florebis sacrificatio-
mea.

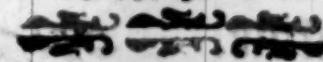
Gloria patri. ac.

Sicut erat. ac.

Psalmus. Cxxii.

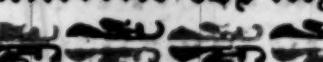
Acce quam bo-
num et quam
socundum, habita-
te fratres in unum.

Sicut vnguentum
in capite, quod des-
cendit in barbam, bar-

Wyll I dwelle / for I haue a de-
lyte therin. 

Iwyll blesse hys wedowes
with increase / and wyl satysfy
her power with breade. 

Iwyll decke her prestes with
health / and her sayntes shal re-
ioyse and be glad. 

There shal I make the horne
of Davyd to floryshe / I haue
ordeyned a lanterne for myne
anoynted. 

As for hys enemyes I shall
cloth them with shame / but upon
hunselfe shall his owne flo-
ryshe. 

Glory be to the father. ac.

As it was. ac. 

The. Cxxii. psalmie.

Beholde howe good and
joysull a thyng it is bre-
thren to dwel together in unite
It is lyke the precious oyate
in ent vpō the heade / that ran
downe vpon the beardene un-

The.xv.psalmes.

to Aarons beerde.

And wente downe to the sky
rs of his clothyng.

Byke y^e dew of hermon/which
fell vpon the hyll of Sion.

For there the lorde promyse^d
his blesyng & lyfe for euermore
Glory be to the fatter.*et c.*

As it was at the*et c.*

The.Cxxiiii.psalme.

B eholde/o prayse the lord
Ball ye seruauntes of the
Lorde.

Be that stade in y^e house of the
Lorde in the house of our god.

O lyft vp your handes in the
nght to the sactuary/ & prayse
the Lorde.

The Lorde whych made hea
vē & earth/blesse the out of sion
Glory be to the fatter.*et c.*

As it was in the*et c.*

The anthem.

Remember not(o Lorde) the
faultes ether of vs or of our pa-

DD.iii.

bam Aaron.

Q uod descendit in
orā vestimenti eius

Sicut ros hermon
qui descendit in mō
tem Syon.

Q uoniam illic mā
davit dominus be-
nedictionem & vita
vscq in seculum.

Gloria patri.*et c.*

Sicut erat.*et c.*

psalmus.Cxxviii.

A Ce nunc be-
nedicte dñm
omnes servi dñi.

Q ui statis i domo
domini in atris do-
mus dei nostri.

I n noctibus extol-
lite manus vestras
in sancta, benedici-
te dominum,

Benedicat te, dñs
ex Syon, qui fecit
celum et terram.

Gloria patri.*et c.*

Sicut erat.*et c.*

Antiphona.

Re reminiscaris
domine, delicta no-
stra, vel parvulum

The.xv.spalnes.

nostorū, neq; fin-
ditā sumas de pec-
catis nostris. Par-
ce domine parce po-
pulo tuo quē rede-
misti p̄ctoso san-
guln̄ tuo, ne meter-
nū tristis nobis.

rentes/ nether take thou benge
aunce on oure synnes / spare(o
Lorde)spare thy people whiche
thou haste redemed Wyth thy
precious bloode/be neuer more
angre wyth vs / but mercyfull
heare vs cryeng vnto the. And
graunt also all the sayntes be-
sely to praye for vs and vouch-
safe mercyfullly to heare vs by
Christ oure Lorde. So be it,

CThe significacion of thys
worde Letanye.

CHamercus byshoppe of Al-
enice/what tyme that a terrible
earthquake fel in hys province
Leo the fyfte then beyngे
~~the kyng of Alenice~~ caused the peo-
ple to assemble and to go togy-
ther in a longe araye/prayenge
and calling upon God/ which
thyngē now we call processyō/
bycause we vse in the same to
procede or go forth. Hereof it
caine that when any grevous

The Letany.

plage was / eyther sende by
God amonge the people / or a-
ny soddyn chaunce of gladnesse
channsed / processyon hath al-
wayes bene vsed / sometyme to
pacifye goddes wrath / & some-
tyme to thanke hym of his be-
nefyttes. For this cause dyd
Agaperus ~~the first~~ of Rome
yste iustytute that processyon
shulde be done euery Sondaye
throughout the yere / and after
yhill Gregory in the tyme of a
common pestylēce caused more
solemyne ordre and syngynge
to be vsed therin / and ordeyned
thys seruice called (Letany)
whiche is a greke worde / and
as muche in Englyssh to saye
as (supplicatio or prayer) wher
of it hath taken his name / by
cause that in our generall Pro-
cessyons and rogacyon dayes /
prayer & supplycation is made
unto God for the people / and

The Letany.

for all estates accordyng to the counsayle of saynt Paule.i. Ti
motei.ii. and dyuers other ex
amples of scripturees.

R yzie eleison.
D hriste elei-
son.

R yzie eleison.
F ater de celis de^o.
Miserere nobis.
E ili redēptorū nū-
di deus. Miserere
nobis.
S pirit^o sancte de^o.
Miserere nobis.
S ctā trinitas vñ^o
de^o miserere nobis.
S acta Maria vir-
go & mater dei. ora.
S ctē Michael. ora.
S acte Gabriel. ora.
S ctē Raphael. ora.
Omnes sancti āge-
li, et archangeli. ora.
Omnes sancti bea-
torum spiritum or-
dines. ora.
S acte Iohannes
Babtie. ora.

L Orde haue mercy on vs
C hriste haue mercy on
vs.

L Orde haue mercy on vs.
G od the fathur or heauē. haue
mercy on vs.

G oddes somme redemer of the
worlde. haue mercy on vs.

G od the holy ghost. haue mer-
cye on vs.

H oly Trynyte one god. haue
mercy on vs.

H oly Marye bygyn and mo-
ther of God. pray for vs.

S aynt Mychael. pray for vs.

S aynt Gabriel. pray for vs.

S aynt Raphael. pray for vs.

A ll holy aungels & archam-
gels. pray for vs.

A ll order of holy spirites. pray

S aynt John Baptyst. pray.

The Letany.

All holy Patriarches & Prophetes pray for vs.
Saynt Peter pray for vs.
Saynt Paule pray for vs.
Saynt Andrewe pray for vs.
Saynt Johnn pray for vs.
Saynt James pray for vs.
Saynt Thomas pray for vs.
Saynt Phylipp pray for vs.
Saynt James pray for vs.
Saynt Mathewwe pray for vs.
Saynt Bartholomee pray.
Saynt Symon pray for vs.
Saynt Iacche pray for vs.
Saynt Mathye pray for vs.
Saynt Barnabe pray for vs.
Saynt Marke pray for vs.
Saynt Luke pray for vs.
All holy apostles and euangelistes pray for vs.
All holy disciples and innocentes pray for vs.
Saynt Steuren pray for vs.
Saynt Clement pray for vs.
Saynt Lunothe praye for vs.

Omnes sancti patri
ache et prophete.
Ora pro nobis.
Sancte Petre ora.
Sancte Paule ora.
Sancte Andree ora.
Sancte Iohes. ora.
Sancte Iacobae ora.
Sancte Thoma ora.
Sancte Philippe.
Ora pro nobis.
Sancte Iacobae ora.
Scte Mathee ora.
Sancte Bartholomes Ora pro nobis.
Sancte Simo ora.
Scte Thaddee ora.
Scte Mathia ora.
Sancte Barnabe
Ora pro nobis.
Sancte Marce ora.
Sancte Luce ora.
Des sancti apostoli
et euangeliste orate.
Des sancti discipuli,
et innocentes orate.
Sancte Stephane
Ora pro nobis.
Sancte clemes ora.
Sancte Thimothe
Ora pro nobis,

E.C.I.

The Letany.

Sacred dionisie ora.
Oinnes sancti mat-
tutes orate p nobis
Des sancti confessio-
ris Orate p nobis.
 Sancta Anna ora.
 Sancta Elizabeth
 Ora p ro nobis.
 Sancta maria mag-
 dalene ora p nobis.
 Sancta Martha ora
 Oinnes sancti vic-
 gines orate.
 Oinnes sancti et elec-
 ti dei orate.
 Propitius esto, par-
 ce nobis domine.
 Ab ois malo, Libera
 nos domine.
 Ab insidius diaboli
 Libera nos dñe.
 A damnatione ppe-
 tua, libera nos dñe
 Ab imetiib' pcto p-
 ntoru periculis. Li.
 Ab infestationibus
 demonum, Libera.
 A spiritu fornicati-
 onis, Libera nos.
 Ab appetita manis
 glorie, Libera nos.
 Ab oibus immidi-

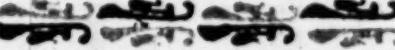
Saynt Dionise/ pray for us.
 All holy martyrs/ pray for us.
 All holy confessors/ pray for us
 Saynt Anne/ pray for us.
 Saynt Elizabeth/ pray for us.
 Saynt Mary Magdalene/
 pray for us. 
Saynt Martha/ pray for us.
 All holy virgins/ pray for us.
 All holy sayntes/ pray for us.
 Be mercifull/ spare vs o lord.
 For all euil/ Lorde delyuer us
 From the waytes of the deuell
 Lorde delyuer us. 
From endles dampnacion/
 Lorde delyuer us. 
From ymmynet parell of oure
 synnes/ Lorde delyuer us.
 From the assaultes of deuels/
 Lorde delyuer us. 
From the sprete of fornicacion/
 Lorde delyuer us. 
From the desire of bayneglory
 Lorde delyuer us. 
From all vnclemnes of body &

The Lefany.

soul/lorde delyuer us.

from wrath and hate/and all
mell wyll/lorde delyuer us.

From vnclene thoughtes/lord
delyuer us. 

From blyndnes of harte/lorde
delyuer us. 

From lyghtenyng and tempest/
lorde delyuer us. 

Frō sodeyne and vnprouyded
death/lorde delyuer us.

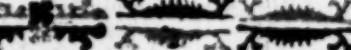
By the mystery of thy holy in-
carnation/lorde delyuer vs.

By thy nativite /lorde delyuer

By thy circumcision/lorde dely

By thy baptyme/lorde delyuer

By thy fastyng/lorde delyuer.

By thy crosse and passion/lord
delyuer us. 

By thy precious death / lorde
delyuer us. 

By thy glorious resurreccion /
lorde delyuer us. 

By thy meruelous ascencion /
lorde delyuer us. 

Et. II.

eis mentis & corpo-
ris, Libera nos dñe
Ab oī ira & odio , et
omni mala volūta-
te, Libera nos dñe.
Ab immūdis cog-
tationibus, Libe.
A cecitate cordis, li.

A fulgure & tempesta-
tis, Libera nos dñe
A subitanea et im-
prouisa morte, Li.

Per misteriū sancte
incarnationis tue,
Libera nos domine
Per nativitatē tuā,
Libera nos dñe.

Per sanctam circū-
cisionē tuā, Libera.
Per baptismū tuū,
Libera nos dñe.

Per ieiuniū tuū, li.
Per passionē et cru-
cem tuam, Libera.

Per preciosum mo-
tem tuam, Libera.
Per gloriosā resur-
rectionē tuā, Libe.

Per admirabilē as-
cencionem tuā, Li.

Per gratiam sancti
Ipsius paraclysti, Li.
In hora mortis suc-
curre nobis domine.
In die iudicij, Li.
Peccatores, Te ro-
gamus audi nos.
Ut pacem nobis do-
nes, Te rogamus.
Ut misericordia tua, et pie-
tas tuanos semper
custodias, Te roga-
mus audi nos.
Ut ecclesiam tuam
regeret et defensare
digneris, Te roga-
mus audi nos.
Ut regis nos et prin-
cipibus nostris, pa-
cem et veritatem conco-
diā, atque victoriam
donare digneris, te
rogamus audi nos.
Ut episcopos et an-
tulites nros, et omnes
congregationes illis
in statu religione
conservare digneris, Te
rogamus.
Ut congregations
omnium sanctorum in tuo
scoto servitio conser-
vare digneris, Te,
Ut cunctum populu

The Letany.

By the grace of the holy ghost
Lorde delyuer vs.
In the houre of death/ Lorde
succoure vs.
In the daye of iudgement/ lord
delyuer vs.
We synners/ pray the to heare.
That thou geue vs peace/ we
pray the to heare vs.
That thy mercy and thy perte
maye euer preserue vs/ We pray
the to heare us/
That thou bouchsaufe to go-
uerne/ and kepe thy church/ We
pray the to heare us.
That thou geue peace/cōcorde
and victorye to our kyng and
prices/ we pray the to heare us.
That thou kepe al our byshop-
pes and prelates in holy religi-
on/ we praye the to heare vs.
That thou kepe all the congre-
gacions of sayntes in thy holy
service/ we pray the to heare us.
That thou preserue all christē

The Letanye.

people whych thou haste rede-
med wyth thy precious bloode
we pray the to heare us.

That thou geue all oure bene-
factours euerlastynge benefy-
tes we praye the to heare vs.

That thou wylte delyuer the
soules of vs & our parentes fro
eternall damnacion / we praye
the to heare us.

That thou vouchsafe to geue &
preserue the frutes of the earth
we pray the to heare vs.

That thou vouchsafe to caste
vpon vs thy mercyful eyes / we
pray the to heare us.

That thou do cause the obse-
quy of our service to be accepta-
ble we praye the heare us.

That thou do plucke vp oure
myndes vnto heauenly desyres
we praye the to heare us.

That thou vouchsafe to be-
holde and releue the myserye of
the poore and the captiue / we.

Ec.iiij.

xpiā precioso san-
guine tuo redemp-
tuim cōseruare, Te.
Ut oibus benefacto-
ribus n̄is sépiter-
na bona retribuas,
Te rogamus.

Ut anunas nostras
et parentū nostrorū
ab eterna damnati-
one eripias, Te ro.

Ut fructus terre da-
re et consecuare dig-
neris, Te rogam⁹.

Ut oculis misericordie
tue sup nos re-
ducere digneris, te
rogam⁹ audi nos.

Ut obsequiū seruitutis nostre ratio-
nable facias, Te
rogam⁹ audi nos.

Ut mentes nostras
ad celestia desideria
erigas, Te rogam⁹
audi nos.

Ut miseras paupe-
rum et captiuorum
intueri et relevare
digneris, Te roga-
mus audi nos.

The Letanye.

Ut oibus fideibus
viris et defunctis
requiem eternam do-
nes, Te rogamus.
Vtnos exaudi dig-
neris, Te rogam⁹.
Fili dei, Te roga.
Fili dei, Te roga.
Fili dei, Te roga.

Agnus dei qui tol-
lis peccata mundi,
exaudi nos dñe.

Agnus dei qui tol-
lis peccata mundi.
Parce nobis dñe.
Agnus dei qui tol-
lis peccata mundi,
Miserere nobis.
Kyrie eleison.
Christe eleison.
Kyrie eleison.
Pater noster. sc.
Et ne nos. sc.
Sed libera. sc.

Versus.
¶ Peccauimus cū
potribus nostris.
¶ Aciponiam.

That thou geue everlastynge
rest to al that beleue in the both
quycke and deade/ we pray the
That thou vouchsafe to heare
us/ we pray the to heare us.
Sonne of God / we pray the to
Sonne of God / we pray the to
Sonne of God / we pray the to
O Lambe of God that takest
alwaye the synne of the Worlde/
heare us lorde.

O Lambe of God that takest
alwaye the synne of the Worlde/
spare us lorde.

O Lambe of God/that takesste
alwaye the synne of iheworlde/
haue mercy on us.

Lorde haue mercy on us.

Christ haue mercy on us.

Lorde haue mercy on us.

Our father. sc. And leade vs
not. But delyuer vs.

The Versicle.

We haue offended wyth our fa-
ther. The answere.

The Letanye.

we hane done wronge & comitt
ed iniquitie. **C** The Versicle.
Lorde do not wyth vs accor
dyng to our synnes. **A**nswer
Nether rewarde thou vs after
our vngodlynes. **V**ersicle
Lorde shewe vs thy mercy

C The answere

And geue vs thy sauynge helth

C The versicle

And let thy mercy come vpon
vs Lorde. **C** The answere.

Thy sauynge helth accordyng
to thy promyse.

C The Versicle.

Lorde sauve the Kynge and the
realme. **C** The answere.

And hear vs in the day wher
in we call vnto the.

C The Versicle.

Let thy prestes do on iustice

C The answere.

And let thy sayntes reioyse

C The Versicle

For our brothers and sisters

Injuste egimus in
iuritatem fecimus.

Versus.

Domine non secund
pecta nostra facias
nobis.

Responsum

Nec secundum iniurias
natas facias nobis. **V**ersus.

Ostende nobis die
misericordia tuam. **R**esponsu.

Et salutari tuu da
nobis. **V**ersus.

Et veniat super nos
misericordia tua domine.

Responsum.

Salutare tuu secundum
eloquium tuum

D. O. die salutis fac re
gnum et regnum.

Responsum.

Et eraudi nos in
die in qua invocauis
tum te. **V**ersus.

Sacerdotes tui in
duantur iustitiam.

Responsum.

Et sancti tui exultet.

Versus.

Pro patribus et so
cioribus nostris.

Responsu[m].
Saluos fac seruos
tuos et ancillas tu-
as (deus meus) spe-
rantes in te.

Glorias.
Oremus pro cuncto
populo christiano.

Responsu[m].
Saluu fac populū
tū dñe, et benedic
hereditati tue, et re-
ge eos et extolle il-
los usq[ue] in eternū.

Glorias.
Dñe lat pat ior
tute tua.

Responsu[m].
Et abundancia in
turbibus tuis.

Glorias.
Anime omnium
fidelium defuncto-
rum per misericor-
diam dei, requiescat
in pace. **G**lorias.
Dñe exaudi oratio-
ne meā. Respoſu[m].
Et clamo; meus ad-
te veniat.

Gloria peccatorum
remissione

Deus cui pro-
p[er]xū est in-

The Letany.

Che anſwere.

Saue (o God) thy ſeruauntes
both men and wome that truſt
in the. **C**he Verſicle.

Let vs pray for al christē peo-
ple.

Che anſwere. (ple.

Lorde ſaue thy people & blesſe
thyne heretage / and rule them
and exalte them euermore.

Che Verſicle.

Lorde ſende peace through thy
verteue.

Che anſwere.
And great abundance in every
contre.

Che ſoules of all faythfull
be parted by the mercy of God/
let them rest in peace.

Che Verſicle.

Lorde heare my prayer.

Che anſwere.

And geue hearynge to my cla-
moure.

Cfor remiſſion of synnes.

Odd to whome it is apro-
pried to be merciful cur-

The Letany.

and to spare/take our prayer &
let thy ptyefull mercye alioyle
þe y^e are bound wyth the chay
ne of synners. By Christe oure
Lorde/so be it.

For mercy.

DOrde we beseeche the to
þe we vnto vs thyne vn
spekable mercy/that thou both
purge vs from all our synnes/
and mercyfullly delyuer vs frō
the Payne that we deserue for
the same. By Christ our lorde/
so be it.

For the kynge.

DOrde God of hostes/
kyng most myghty and
stronge/by whome kynges do
reygne/in whose hādes are the
hertes of all kynges. Graunte
vnto thy welbeloued seruaunt
þ.our kyng continuall helthe
of body and soule/that his hert
alwayes enclynyng to holosome
and godly counsayles/ and the

Ff.l.

serere semper, et pet
cere suscipe depze-
cacionem n̄am, vt
quos delictorum ca
thena cōstr̄ngit mi
seratio tue pletatis
absoluat. Per xp̄m.
Pro misericordia.

Tremissibile mi-
sericordia tuā
q̄s dñe nobis clemē
ter ostende vt simul
nos et a peccatis oī
b^o exuas, et a penitē
quas pro his mere-
mur, benignus ext-
pias. Per xp̄m do-
mīnū nostrū. Am.

Pro Rege.

DOmine de^o
exerctuum,
Rex potes et fortis
per quem reges reg-
nant, & in cuius ma-
nu sūt corda regum
oīum dilecto famu-
lo tuo. H. Rege n̄o
perpetuā mentis &
corpo^{is} incolum-
tatem concede : vt
corde suo ad sancta
et salub̄ta consulta
semper propenso, et

The Letany.

hottib[us] republ[ic]e
deuictis p[er]petua pa-
ce & frateria concor-
dia, sub eius impe-
rio diu fruamur.

Per e[st]m dominum
noscum. Amen.

enemys of the common welch
beynge vanquished/ We maye
longe intoye vnder hym perpe-
tuall peace / and brotherly con-
cord. By Christ oure lord.
So be it. 

Omnes sancte-
ne deus q[uo]d la-
cis mirabilia mag-
na solus, pretende
sup famulos tuos
potentes et sup c[on]c-
tas congregaciones il-
lis commissas, spiritu
gratiae salutaris, et
vt in veritate tibi
complaceat p[er]petuum
eis regere tue bene-
dictonis iustitiae.
Per e[st]m dominum
noscum. Amen.

Credo populis et
cibus ordinibus.

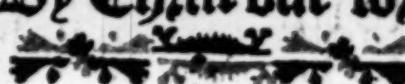
Dilectate tua
q[uo]d die n[ost]ri-
tum solve vincula
omnium delictorum, et
intercedete beata &
gloriola separaq[ue] vir-

Almighty eternall god
which alone doste great
wonders/ grant unto thy ser-
uautes the bysshoppes and to
all congregacions commyted
unto them/ the sprete of grace/
that in y[our] truth they may please
the powre out on them the per-
petuall dewe of thy benediction.
By Christe our Lord.
So be it. 

CFor the people and
all estates.

En thy p[re]t[er]e (lorde) we
beseeche the to louse the
bandes of all our synnes / and
through the prayer of the bles-

The Letany.

to glorious byrgyn Marye /
wyrth all thy sayntes / kepe vs
thy seruauntes and oure kyng /
and all chyisten people in al ho-
lynesse / and all that by kyndred
of bloude familiaritye / confessyl-
on or prayer / be alyed vnto vs /
dene them lorde of all vyces /
wyghten them wth vertues / pe-
ace and helth geue vnto vs / a-
wayde frome vs all our enemy-
es / as well visibl as inuisible /
gve thy charytye to our fren-
des / and to our enemynes / and
expel al pestylence and fainyne /
and to al christen people quicke
and dead / graunt lyfe and end-
lesse reste. By Christ our lorde.
So be it. 

C For Charytye.

O God whiche doste powre
the gyftes of charytye in
the hertes of the faythfull
F. II.

acue dei genitrix
Maria, cum omnibus sanctis tuis,
nos famulos tuos
regem nostrum et omnem populum catholicum
cum in omni sanctitate custodi oculorum co-sanguinitate ac familiaritate, vel confessione
et oratione nobis conuictos, seu oculis Christi
anos a vitiis oibus purga, & tutibus il-
lustra pacem et salutem nobis tribue, ho-
stes visibiles & inui-
sibiles remoue pe-
stem, et famen repellere, amicis et inimiciis nafis charitatem
largire, et oibus si-
delibus viuis ac de-
functis in terra vi-
uetium vitam et re-
quiem eternam con-
cede. Per Christum.

C O Deus q[uod] cha-
ritatis do-
na per gloriam sancti
Iudas Thaddei

The Letany.

fidelis insundis, da
familis et famula
bus tuis) pro quib⁹
tuā dep̄zecamur cle
mentiā) salutē men
tis et corporis, vt te
tota virtute diligāt
& quælibi placita sūt
tota dilectione p̄fici
at per Christum
dñm nostrū. Amen.

C P̄o Pace.

Deus a quo
sæcta deside
tia, recta consilia et
iusta sunt opa Da
seruis tuis illam
quā mundus dare
nō potest pacē vt &
corda nostra māda
tis tuis dedita, et
hostium sublata for
midine, tēpa sit tua
protectione tranquilla
per xp̄m dominum
noscum. Amen.

C P̄o animabus
defunctis.

Hædilium de
us oīm con
ditōz et redemptōz
anumabus oīm fide

faythfull through grace of the
holy ghoste / graunt vnto thy
seruautes both men and wo
men(for whom we praye vnto
thy mercye / helth of body and
soule / that they maye loue the
with all theyr power / and per
forme with al loue the thinges
that be pleasyng to the. By
Christ our Lorde. So be it.

C For Peace.

O God from whome all ho
ly desyres / all good coun
sels & all iuste workes do p̄cede
gyue vnto vs the same peace
which the world can not geue:
that our hartes beyng obedy
ent to thy c̄.naundeinenteſ (the
feare of our enemys taken
awaye) our tyme may be pea
syble through thy proteccyon.
By Christe our lorde.

C For the soules departed.

O Od that arte creatoure
and redeemer of all fayth

The Letany.

ful people/graunt unto the sou-
les of all true beleuers beynge
deade/remyssyō of all theyr syn-
nes/that through deuoute
.prayers they maye at-
tayne thy gracy-
ous pardon
whych
they haue al
Waye desyred.By
Christ our Lorde. So
be it.

Itum defunctorum
remissionem cuncto-
rum tribue peccato-
rum, vt indulgen-
tiam quā sem-
per optauε-
runt piis
suppli-
cati-
onibus
consequā-
tur. Per chri-
dominū nostrū.
Amen.

An instruccio of the maner in hearing
of the Masse / he wynghe how & to whae
intente it shulde be herde / the whiche in-
strukcion I haue (by occasion) preuented
wyth a declaracio to the establisshment
of the Christe tayth / as concerning
the Sacrament of the auiter /
Whiche is consecrated
in the Masse.



An instruccio[n] of



The order taken of me in thyg
pymet (mooste deare reader) setteth
here followynge certayne meditaci-
ons to be sayd at the sacryng (as we
call it) of the masse and in the masse ty-
me, whiche masse is a consecracion of the body and
bloude of Christ by the power of God w[or]kynge se-
cretly in the wordes that are spoken of the prest, &
institute so; a speciall memorie of Chrestes passio,
set forth wyth certayne ceremonies, & deuoute suf-
fragies, to the enkyndlyng and syzyng vp of
the deuotions of deuoute myndes, not onely of the
prest, but also of the hearers: to the entent that they
maye impende a dew honoure, as concernyng they
deuty to the same blessed sacrament. And so; as
moche as dyuers people dyuerly do heare it, some
to custome, some by shame compelle, some wyth
imale deuocyon, some contented to heare & se what
the prest doth, thyndeth it ynough to be present in
the churche whyle it is a doyng, but not so many
(as I wolde wylle) doth heare the same to the
ende that Christe dyd ordene it to be done so.

And specyally a great sorte (whiche is worst of all)
maketh this moste holy sacrament of no estymacion
nor reuerence, pernyciously affympynge that in that
sacrament is not the presence of the bodye & bloud
of Christ. I haue thought it conuenient and some-
what necessarye bothe to make a declaracion to
the deuoute readers of the sayth that belongeth to
the same, and also to geue instruccyon to what vse
& purpose they shulde frequent the consecracion &

mp:

An instruccyon of

mynistracyon of it. whiche entrep̄yse(gentle rea-
ders) I take in hāde, not because I chynke my selfe
of suchē excellent iudgement, and learnyng, that I
can exquisitely and suffycyently declare & satylsye
the readet of the misteryes of so excellent and hygh
sacrament: but that onely I wolde shewe some to-
ken of my deutye to my euēn ch̄isten in the dystri-
bucyon vnto hym of suchē tallent which God hath
lent me. And sȳste shall I reherse the scryptures
which the sacrametaryes go about to enstablysſe
theyz herkycall opynyon, as concernyng the body
of Christ, presence of the same sacramēt, declarynge
suchē places of scrypture(that they haue chosen) in
theyz owne natyue sence that hereby maye appere
both þ they dystort the scripture for theyz synguler
opynyon , and also that theyz opynyon is no leſſe
then an heresy, and therfore vitterly to be forſaken
of every true ch̄istian. Secondly wyll I infirme
the scryptures with the consent of a fewe sentences
of the moſte auncyent Doctours, to the conſympna-
cyon of the vpryght & infallyble truthe and verite.
Wych what euyll ſpyȝte were they inspyzed and
Inflated, whiche to proue þ the p̄ſence of the body
of Christ is not in þ sacrament of thaulter, brought
in this teſte of Ch̄ist w̄ritten in Mathew. Then
þf any man shall ſaye vnto you, lo here is Christ or
there, beleue hym not. What readers is ignorant to
what purpose Christ ſpake theſe wordes. Christ la-
mentyng the desolacion and deſtruccion of Jeru-
ſalem wych he premonyſhed ſurely to ensue. The
Apoſtles came to hym, and desp̄ed hym to knowe
what

Mathew
xxiiii.
The ſyn-
teſte of
the sacra-
metaries

Mathew
xxii.

the holy sacrament.

what tyme these thynges shulde come to passe. To
whome Christ made thys answere. Take heede that
no man deceave you, for there shall come many in
my name and saye: I am Christ, & so shall deceave
many. For Christ as a louynge mayster to hys dis-
ciples wyllynge they constancye in the fayth, before
ony such temporall trouble, premonyshed the, that
many false Chrestes, many falfe prophetes shulde
come, to thentent they shulde not be deceaued.

Such antichristes of truthe, (according to Chrestes
sayenge) there were as in the Actes we reade of one
Theudas whiche boastyng hym selfe to be þ great
Prophete of God, promysynge great wonderfull
thynges, as by hys commaundement to deuyde the
floude of Jordayne, there cleued vnto hym a nom-
bre of men about. iiii. C. the whyche he shamefully
deceaued. Judas also of Galilie, of whome in the
same Chapter we rede, beyng an auctor of a secte,
and a false teacher dwele many people after hym,
and brought them to perdition. Was not also Sy-
mo Magus by the meanes that he had bewytched
the people, called of the lest & the greatest, þ power
of God whiche is great? Dyd not Herode also syc-
tynge vpon his iudgmete seate in his kyngely ap-
parell, and settynge forth hym selfe with a goodly
oratyon made to the people, so blynded them that
they toke hym as a God? For the whyche he being
inflated and usurpyng to hymselfe gods honour,
the aungell of the Lord smote hym and was eaten
up with wormes and so dyed. What shall I stande
in the rebellsall of many: as of the Hozerer cailed

Gg.i. Bar

Actu. v

Joseph.
l. xx.
cap. iii.
Antiqui.
in.

Act. viii.

Actu. a.

An instruccio[n] of

Bar.

Joseph.

The na-
tural
true ser-
vants
of they
sects.

Bar Jesu a false Prophete as the actes doth testi-
fy, whiche beyng with Sergius paulus, with stode
the preachyng of Christes name & sought to turne
away Sergius fro þ fayth, & also of cettayne other
lyke of þ which Iosephus doth make large mencio[n].
Agayne such false chyldes & false prophetes speaketh
Christ, for wel he knew þ after his Ascencion such
wold come in his name and deceyue many for this
cause sayde he vnto his apostles (to the intent they
shuld auoyde them.) yf any say vnto you: lo here is
Christe, beleue them not, for there shall abyse false
Christes and false Prophetes, and shall do great
tokens and wonders, insomuch that (yf it were pos-
syble) the very chyld shuld be brought into errour.
Beholde nowe gentle readers, and iudge yf this
texte make any thyng agaynst the presence of the
body of Christ in the sacrament of the auiter. But
that Christe here only premonysched his Apostles
(as thou mayst nowe easly perceave) of false Christes,
& false Prophetes, lest by the workinge porten-
tes, wonders & sygnes, it myght haue chaunsed the
apostles to haue ben deceyued, and not of the sacra-
ment of the auiter, for in this texte he mynded no
thyng lesse.

With this texte so & after suche a sorte dystroyed,
they may proue that Christ is not in heauen.
For to be in heauen is by a lyke argument (after our
maner of speche) to saye here or ther, then yf a man
shulde saye accordyng to the artyle of his fayth,
that Christ is syttinge on þ ryght hande of his fa-
ther, ye shuld not beleue hym, nor yet shulde ye be-
leue

The holy Sacramene.

Acta. viii.

Ieue Steuen whiche sayde as the Actes do testifieth, that he sawe Jesus on the ryght hande of God. Thus ys I wolde deuellyshly wraaste this texre and with carnall reasons perswade the same, it myght be yroued that Christe is no where. For ys ye saye that Christe is in heauen, in the earth, in the sacrament of the aualter or any other wherere, this texre (as they apply hym) wylleth that you shall not be beleued. But as the one is abomynable heresye so is the other, & the texre maketh as moche for the one as for the other.

If we had nomore probation of they, fальshed but this, I thynke it were ynoch, so he that can bynge no texre truly aleged, but sekyth some wrastyng wroke, he were to be suspectyd, and it is a vehement suspition þ his matter is not good, which seketh a false probacion to mayntayne it, so þ the truth hath of her owne, & seketh not to make false bed her frende, yet not in this texre alone you shall only fynde the maynteners of this opinion worthy to be reprehēded, but in many other as in this texre also, whiche for the settynge forth of they, sayde opinion, they triumphantly bynge in. Christ to his dysciples (murmuryng agaynst the pouryng of the precyous oyntement vpon his heade) sayd, ye shall haue alway the poore with you, but me shal ye not haue always. If we shal not haue Christ always then is he not in the sacrament of chaulter, in the whiche always we beleue him to be.

Acta.
xxvi.

They so
call texre.

If I wolde stande in the bare contention of this matter, and wolde not labour to confunde the

G.II. fальshed

An instruction of

falsched & set furth the trueth, I wolde only bryng
this texte of Mathewe agaynst them, which Christ
after his resurreccio sayd to his Apostles, & lo (sayd
he) I am with you euery daye vnto the ende of the
worlde, which texte as the other sayth, that we shal
not haue Christe alwayes, wherby they conclude
that we haue not Christ in the sacrament of the aul-
ter, euen so doth it say that he is with vs every daye
vnto the ende of the worlde, wherby we maye con-
clude that he is in the sacrament of the aultet / and
in it beyng p̄esent wþt vs every daye vnto the
worldes ende. But contencyon set a parte I wyll
as nye as I can come to the pyth of the trueth.

Mat. viii.
It is to be noted & understand þ Christ (as I say of
hym syd prophesye as concerninge his lytle state
in the manhode was the moste symple and despised
of al, whiche had good experiance of sorowes and
infyrmities whiche shulde be reckened so symple &
so vyle that some shuld hyde theyr faces from him,
whose pouertye in that estate was suche that as he
hym selfe doth testyfy he hadde no place to put his
heade in, for whose infyrmie condycio & lowe estate
Paule to the Philippians declarynge the cōplysh-
ment of Isayes prophecy, testyfyeth that he made
hym selfe of no reputacion, and toke vpon hym the
shape of a seruaunt, became lyke another man, and
was founde in his apparel as a man, he humbled
hym selfe and became obedient vnto the death, eue
the death of the Crosse, so that Christ in this estate
was full of infyrmities, was passible and mortall
(in all thynges as Paule sayth founde as man)
only

Mat. viii.
cōm.

Mat. viii.

Lxx. ix.

Philip. ii.

the holy Sacrament.

only that in hym was no synne. Wherfore when the dysciples murmured that Mary Magdalen dyd pouce the swete and precyous oyntment vpon Chistes heade, he sayde ye shall haue poore men with you alwayes, to whome when ye lyst ye maye do good, but me a poore man and a passible man (as I am now) to whom you may do such corporal obsequye, you shall not haue alwayes. For Christ after his resurreccion had no mortal body, no passible body, no bodye indued or infected with infyrmities, but he had then an immortall body, an impassible body, and a glorifyed bodye, in the whiche body he beyng present with his dysciples and spekyng with them, counted hym as though he had not ben with them. For as Luke reherseth he sayde these be þ wordes whiche I spake vnto you whyle I was yet wþ you. For it must be all fulylled that was wþitten of me in the lawe of Moyses in the prophetes and in the psalmes.

Note the
true and
germane
sense of
theyr text

Lu. xxii.

Note.

Note dylygently howe Christ sayth whyle I was with you, countynge hymselfe not then to be with them, with whome he was present, & to whome he then spake bycause then he had not a suche lyke body, whych the induced wþ infirmities, as theyrs were, but an immortall and impassible bodye. By this texte euydently maye be proued the ryght and true vnderstanding of the other texte, whiche they falslye do allege, whych is that Christe is not, nor wyll be with vs alwayes wþ a presence of a mortall body, or of a despecte bodye. But he is with vs by his power & wþ a presence of an immortall body.

Christ is
not with
vs in a
mortall
body.

Gg. iii. what

An instruccio[n] of

What shulde I stande in rehersall of many of
theyz w[ro]ested auctoritez, whiche a very yonge reg-
der maye sone dep[re]chende that they are not taken
in theyz natyue sence. If the places of theyz auctor-
itez be so exyle and feable, moche more is theyz car-
nall and blynde reasons (whiche take none effecte
in matters of fayth) are very feble. Wherfore I
thynke it but waste laboure to reherse any more of
them, seyng they are but fryuoious and maye sone
be assayed of any true ch[ristian]. Let thes to re-
herse I haue thought it expedient, to the intent
that the reader maye knowe and perceave by wa-
styng of these auctoritez, that all the other that
they alleage for this purpose be of lyke condycion.
Wherfore yf ther be any auctorite or reaso[n] brought
or made agaynst you, suspecte it and thynke (as
you maye very well) that it is false though you for
lacke of learnyng or knowledge can not dep[re]chede
the fashed ther of, or discusse the partes of it.
The truthe of thys, is, & hath ben euer sece Ch[rist]es
supper certaynly euident and boyde of all doute to
them, whiche w[ro]th mekenesse do reade the scriptu-
res, deferryng the power of theyz owne wyttes, &
wholy comyctyng their selues and theyz vndersta-
dyng to God, and to the instrucciō of the grace of
hys holy spirite. For in the vnderstandinge of scrip-
tures all fantasyes, quyddites, and inuencions of
mens braynes (in the whiche some of late dayes
to depeiy haue laboured) are to be repelled & forla-
ken, in whose place are the substanciall truth, sim-
plicite, & goddes grace to be receaued & amplexed

Mannes
reaso[n] is
so be for-
taken in
vnderstan-
dyng of
scripture

Ch[rist]

the holy Sacrament.

Christes wordes sincerely to interpretate. They were to nyse in theyz prety lytle sayth which so p̄o purly denyenge the possibilite of goddes power en uppysed w̄ a quidditie to chaūge Christes wōde, wherē as Christ sayd by manifest sentence: This is my body. They say þ he wold haue sayd: this signifieth my body. But Christ at that tyme was no babe, he coulde wel speake that, that he meaneid or thought, specially to hys apostles, to whō it was geuen to knowe the mysteries of þ kyngdome of god.

And to whom he v̄led no parables, but expounded alhys owne mouth. Oþ els they were very nyse of Christes coucel, whē they can (at the least) they take upon them to know Christes thought hauyng no parte of his wōde to declare the same to them, yee they seme to make Christ such one þ he shulde sayre one thyng & thynke another, & in cōclusiō his wōd to be clene contrary to his thought. What shulde I stāde so longe in þ cōfutacion of theyz bayne reasons in thys lytle thyng, which (deare reader) I set forth only for a monicion of such heresies, and for confirmation of the truth to the vnlearned, that they by thys maye learne to beware of theyz deuylish reasons, and be confirmed in the true waye, and remystablyshed in the same. And not for an absolut necessarie wōke whiche asketh muche leatryng and wylsdome in sentence then I haue here expyssed. But notwithstanding for the fauoure of the vþryghte truthe and settynge forthe of the same (all theyz hereticall inuencions and tryflynge reasons

Luce. viii

An instruction of

reasons ompted and set aparte) I wyl in this matter set forth grotly and plainly that I may instruct the rude by Christes acte, worde, and learnyngē.

Cro. xvi.

iii. Reg.
xx.

Gen. xliii

The sonnes
were very
as.

mar. xxvi

Fyrst as saynt Paule sayeth : The shadowes & sygures are gone and we haue the body , we haue not therfore the figure of Christes body and bloode but the selfe same thyngē. We haue not Manna as the Jewes had in deserte : We haue not the shewe breade of the Temple, for that manufacete temple & the golden table are passed. We haue not the bread that Hely had prepared by the angel whiche strengthened hym forty dayes, nether haue we the breade & wyne that Mylchysidech the prest of the hyest offered vnto Abzam. For these are passed and gone afoore as shadowes and sygures , and in theyr stedes haue succeeded the verite, for Christe hath fulfylled all the lawe and prophetes (that were of hym) in hym selfe and hys actes, why then shulde we abyde any mo figures of hym, except the estate & condicōn of our church be no perfecter then the Jewes sinagoge whiche had no thyngē but figures, but that can not be. Wherfore I let passe thys Iues interpretation of Christes wordes wþt all theyr sygures and wyll declare by these wordes, the acte, & learnyngē of Christ, that in that most blessed sacramēt is (not as in a sygure) the very body and blodē of Christ. For he beyngē the wylsdome of the father & very God, equal wþ the father knowyngē all thynges to come, by hys euerlasting knowlege, he perceaued þ tyme to drawe neare in the whiche he wolde suffre, he sayd, to hys discipiles. Ye know þ after. ii. dayes shall

the holy Sacrament.

halbe easter, and the sonne of man shalbe delyued,
to be crucifyed. And I haue hertely desyzed to
cate thys easter launde wþt þou before I suffre.

Lxx. xxx

Then he sytting wþt hys apostles toke the bþread
gauë thankes, and brake it and gauë it to the discip-
ples, and sayd: Take, eat þys is my body. And he
toke the cuppe and thanked, and gauë it them, and
sayd: Drynke ye all therol. Thys is my bloode of
the new testamēt that shalbe shed for many, for the
remission of synnes. Thys do in the remembraunce
of me. These wordes marke well and let no wayne
nor carnall reason seduce the. But let fayth be thy
guyde in thys matter for reason can not apprehende
the knowlge of fayth, for fayth is aboue reason it
excedeth reason, it dependeth not of reason. Fayth
as saynt Paule doth defyne / is a sure confidence of
þynges whiche are hoped for, & a certayne of thin-
ges whiche are not sene. Whiche fayth also as saynt
Paule doth testifye cometh unto vs by hearynge,
and hearynge cometh by the woerde of God. Thy
reason and wytte theloze captiue in the obsequy of
Christ, and stye vp and quycken thy fayth by the
hearynge of the woerde of God. The woerde of God
is it is aboue mencioned doth declare that Christ
wakyng the bþreade sayde, it was hys bodye. He
þyngethen that goddes woerde doth say that Christ
þyd transmute the substance of the bþreade into hys
body. Geue a fayth to it though reason can not at-
tayne the knowlge of it / and cease accordyng to
reasons motion, to question, as the Caphernastes
þyd. When they asked of Christ, how can thys ma-
gice vs hys flesch to eate, for ther is noþyng vñ-
D i., possible.

mat. xxvi

Heb. viii.

II. Cor. 5.

An instruction of

possible to God. In these wordes of Christ thou
mayst note the institution of the consecration of the
body of Christ, and the auctor and founder of the
same. The auctor and founder of the same was no
lyght fantasped man. He was no lyenge man, he was
no man that by settynge forth of a newe secte or of
a new opinion sought his owne glory. But it was
Jesus Christ, the sonne of the eternal lyuyng god.
God and man, in whom was euerlastynge wyl-
dome wythout decaye. Euerlastinge constancy with-
out mutabilite, he being not only true, but also the
very truth, whom the vycie of the father from hea-
uen dyd comende sayenge: Thys is my deare sone
in whom I delyte, heare hym. Wherfore Christ
beyng both true and the very truth (in whom was
no doublenes of speche, but playnnes and simili-
cite, whom the father speakynge from heauen wyl-
lyd vs to heare) takynge the breade and blesyng
it, sayd: Thys is my body, and blesyng the cuppe,
sayd: Thys is my bloode. We ought as Christe is
playne, true, and wythout doublenes, so wythout
tropys, methaphors, similitudes, significacions
and all other crafty quiddities and logicall inten-
cions playnlye, truely, and wythout doublenes to
take and receave the wordes as Christ hath spokē
them. Christ playnly by demonstracion takynge the
breade, sayde: Thys is my bodye. What shulde we
then enterpysse to saye agaynst hym that ther was
not his body. The institution then of the consecra-
cyon of the bodye of Christe, was by the worde of
Christ, sayenge: Thys is my body. Thys body, in
the

the holy Sacrament.

the forme of b^read of Christ cōsecrated (for as much
as he was then departyng from them : and from
they^r eyes) that mortal and sensible body shuld be
substracted, he distybuteth the beyng present w^tth
them hys body in that forme & lo^re, of the whiche
after hys departyng they shulde take no mystrust
But þ by they^r fayth they myght se hym alwayes
present. By the whiche they shulde take comfor^te &
also by the contemplacion of that alwayes to haue
a freshe memoriall or remembraunce of hys passioⁿ
and death. wherfore he sayd to them: This do you
in the remembraunce of me. In these wordes we are
not only monyshed to haue a continual remembraunce
of Christes death, but also it is commyngt to vs (as
for a cause of that same remembraunce. ffo; Christ
sayd(hoc facite. Thys do you. Obserue therfore di-
ȝet reader & note þ Christe had(as I haue aboue
sayde) geuen the hys body they receaued it, he wyl
in the, þ they shuld do it in the remembraunce of hym.
What shuld they dor that they receaued at christes
hande. What receaued they at Christes hāde: they
receaued hys very body. Then Christe wolde they
shulde do thys, that is to receaue hys bodye (and
not onely a pece of b^rcade) in the remembraunce
of hym. It maye be yet further questioned, where
shulde they haue Christes bodye, he beynge ascen-
ded into the heauens, and sytting on the ryghte
hāde of hys fether. Verely in þ sacramēt of the aul-
ter by hys power now consecrated as it was before
hys power beynge no leſſe nowe the it was the, for

Luc. xii.

H^r. ii. he that

An instruccio[n] of

he that wylled them to receaue hys body, & dynke
hys bloode in the remembraunce of hym, w[er]oughte
then, and now also by hys pow[er] w[or]keth the con-
secracion of hys owne body, or els how shulde they
do that thyng whiche Ch[rist] wylled them to do.
That the very body of Ch[rist] was receaued of the
apostles & of other ch[rist]ians after that he was ascen-
ded it is manifester not only in the actes of the apost-
les but also in other places, as namely sy[nt]e in the
fy[er]st epistle of S. Paule to the Cor[inthians]. In þ whiche
place S. Paule exhortyng them from ydolatrie cer-
tifyeth them that as yet ther hath no temptation
overtaken them/but such as followeth the nature
of man. Wherfore he wylleth them not only to flye
from ydolatrie, but also fro the partakynge of ydo-
latrytes, that is from such meates as were offred
to ydoles. Whiche byce he counteth not so followeth
the nature of man, but rather to come of deuelysh
malyce. Now to auoyde the partakynge of ydola-
trytes. He compareth or rather maketh a similitude
of the Lordes table, and the table of the deuell, de-
clarynge þ as the partakers of the body of Christ
are one body in Christ, so the partakers of ydolatri-
tes be one body in the deuell, and begynneth hys
purpose after thys maner. Wherfore my dearel
loued sle from ydolatrie or sle fro the worshippynge
of ydoles. I speake (sayeth he) vnto them whiche
haue discretion. Judge ye what I say, the cuppe of
thankesgeuyng, wherwyth we geue thankes is it
not the partakynge of the bloode of Christ? The
breade that we b[rea]ke is it not the partakynge of
the body of Christ? for we many are one bread and
one

the holy Sacrament.

one bodye / in as muche as we all are partakers of
one breade. For the p[ro]fe of hys sentence, that is,
that the receauers of the one or of the other are in
the fellowshipp[e] of the same, he sayeth: Behold I[rael]
after the fleshe. They that eate the sacrifices
are not they partakers of the alter. And then he com-
meth to the other partie, in the whiche after he had
declared that the offerynges of the heathen were
to deuels and not to God. He sayeth, now wolde I
not that ye shulde be in the fellowshippe of deuels
And why? Because these can not stande together
as immediatly he sayth: Ye can not dynke of the
cuppe of the lord & of the cup of the deuels, ye can
not be partakers of the Lordes table & of þ table of
þ deuels. Se nowdare reader, what expresse sentence
Paule hath wrytten of the body & bloode of Christ
whiche after my censure is of such strength for the
presence of the body of Christ in the sacrament, that
it can not be iustly resisted. Yet not wrythstan-
dynge yf ye lust not to geue credyte to my exchile,
and weake iudgemente, geue credence to the iud-
gement of Chisostome, Jerome, Ambrose, Theo-
phelacte, Thomas, and Erasmus, whyche expon-
dynge thy place I am sure do take saynt Paule
here to haue spoke of the body and blode of Christ.
whose sentences I wolde haue here inferred, but
for auoydynge of p[ro]lerte, let the learned searche
the doctours, and trye the truth. In the seconde
chapter to the Corinthians, Saynt Paul also af-
ter he had rebuked the enomites & abuses of the
Corinthians about the receauynge of the bodye of
Christ, he taught them the true vse of it, In the set
Ph. iii. tynge

An instruccio[n] of

tynges so[ur]th of the whiche he maketh a verye euident
mēcōn of the same body of Ch[rist], whiche documēt
and learnyngē, whiche ordinaunces also that he de-
lyuered them, he certifys eth thein that he receaued
it of the Lorde, after the rehersall of the wordes of
Ch[rist], (whiche I desyre the diligente reader thereto
to reade) he doth inserre godlye monitions for the
receauyngē of the body of Ch[rist], and declareth the
daunger of the cuell receauers, sayenge: Whosoeuer
shall eate of thys bread & drynke of this cuppe
of the Lorde unwortheily shalbe gryty of the body
& blode of the Lorde. But let a man examē him selfe,
& so let hym eate of thys bread & drinke of this cup
for he þeateth & drynketh unwortheily eateth and
drinketh hys owne dānaciō, because he maketh no
differēce of þorūdes body. I can not a lytle metuayl
that me so malicioſly and erroneously wyl fal fō
the truthe hauyngē ſuch a clere ſentēce of S. Paule
whiche ſo manyfēſtly doth declare and open the ve-
rlie of the body of Ch[rist] in the ſacramēnt, that
to a Ch[ristia]n reader (as I ſuppoſe) theret is no doute
nor diſſiculty as concerneyng hys ſaythe in thys
matter left vndesolued. Yet althouſh thys place
be ſo good, and full of ſtrength leſt I chulde offende
wyth p[ro]liſtice, or diſcourſe wyth tediousnes, briefely
notyngē with me two thynges in S. Paule, I her-
tely delyze you p[ro]p[ri]etate hys ſentence. Fyrſt note that
where as ſayne Paule in the begynnyngē of hys
ſentence, ſpeakynge of the ſacramēnt, accordyng
to our ſenſible knowlege doth call that b[e]rade in þ
ende of the ſentence as an exponicion to hys ſyſte
wordes calleth it the body and blode of Ch[rist]. And

in the

the holy Sacrament.

In the last sentence where that he saith that the un-
worthy receauer of the bread doth receaue it to his
damnacion, subuertynge the cause addeth an expo-
sition of hys wordes, and sayeth: Because he maketh
no difference of the Lordes body. Note then & be-
holde þ S. Paul doth not cal the sacrament onely
bread. But also naming þ same calleth it the body
& blode of þ lord & the lordes body. So breade it
may be called accordyng to our sevle knowlege,
þt we se nothyng but bread, we tast nothyng but
breade, we fele nothyng but bread, but by fayth we
believe the body of Christ & no bread, for bread hath
no place w þ body of christ. The other þ I do note
is of þ unworthynes of þ receauyng, & of þ paynes
tared for þ same. þ. P. couileth þ receuers of this
sacrament to examen the selues lest they shuld recea-
ue it unworthily, for in so doing he shal receaue it
w they dñaciō, & be gylty of þ body & blode of the
lord, because they make no difference of þ body of þ
lord. Now yf ther be not þ body of Christ in þ sa-
crament of þ alter, why doth þ couile þ receuers
to examen them selues? shuld they so do for to eate
of a pece breade? O; why more for þ eatynge of this
bread, then of other bread. Further how shuld a man
eat a pece of bread unworthily except ye wyl say þ
þt he hath taken excesse of it, or as þ comen sayenge is
þa man is unworthy to eat of þ bread because he la-
boureth not for it, whiche unworthynes taketh no
place here in this matter. Moreouer yf ther be not
the body of Christe but breade, why shulde the re-
ceauers for the receauyng of a pece of breade be
gyltye of the bodye and blode of the Lord?

End

An instruction of

And how shulde they receaue it to they; dampnac-
tion. There is no comparison betwixt the facte and
the Payne, yf it be no thyng but b̄eade, I suppose
that ths iustice of God wyll not make a man gylty
of the body and bloode of the Lorde so; eatynge of
a pece of b̄eade, wþout an ordinaunce or a lawe go-
yng before. Also how in the receauyng of a pece of
b̄eade shulde the receauers make difference of the
body of the Lorde, yf the body of the Lorde be not
there. But so; as much as S. Paule wylleth vs
not to receyue the sacrament vnworþhely, so; yf we
do, we receaue it to our dampnaciō bycause we make
no difference of the bodye of the Lorde. I take it
that in þ sacrament of the auiter is the very bodye of
Ch̄ist, in the respecte of whome we receyue it wor-
þhely or vnworþhely, and by whose presence yf we
receauie it with the examynacion of our selues, we
make a dyfferēce of the body of the Lorde. And so;
as moche as Ch̄ist blesyng the b̄read, and geuyng
it to his Apostles, sayd: This is my body. I beleue
that in the sacrament is his bodye, so; suere I am
that he(beynge the trueth) can not lye. Yet so; al-
moche as the malyce of heresye is not so sone quea-
ched, but alwayes seketh to withstande the truth,
a parauēture as þ Pharysyes dyd agaynst Ch̄ist,
not hauyng what to saye to hym, fell to calumny-
action. So wyll they yet, and wyll saye although he
hath bene so taken so; a smale tymme, yet we haue
swarued from the þ̄matyue churche. Therfore we
shall here inferre the sentences of some of the eldest
and most auncient Doctours of the church, whiche
were very nygh to þ̄ patmatyue churche, by whome:

of the sacrament.

by forme consent we may perceyue the trouth of
the matter to be the surer. Tertullian one of the
auncient wryters of Christes churche next to the
Apolles against Marcion an heretike sayth these
wordes. Christ when he had sayde / that harkely he
delyred to eate the easter with his discipiles. The
bread taken and distributed to his Apostles . He
made his body sayenge : This is my body. If this
auncient wryter beyng so nyghe to the primitiue
churche which knewe the very trouth as it was re-
ceuied of the Apostles / And knew also how they
yd/ saith confymably to our faith, and to our un-
derstandinge of the scripture it is an argume[n]t
that we are in a good waye and that we truely do
interpretate the scripture although a sorte of who-
telynges thinke the contrary. Saynt Cyprian al-
so a holy marty[r] and an auncient wryter maketh a
hole sermon of the supper of the Lord / in the whi-
ch among many goodly sentences of the Sacra-
ment (as in dede there is plentye) he hath this sen-
tence. Christe this sacrament somtyme doth call
his body / somtyme his flesh and bloud / somtyme
head. This commen bread chaunged into flesh
and bloude doth procure lyfe &c. Although this is
very manifesterly spoken, yet more playnlyer he spe-
keth in an other sentence. This bread (sayth he)
that the Lorde gaue unto his discipiles through the
omnipotency of the word chaunged not in sygure
or in outward forme but in nature is made flesh
and as in the persone of Christ the manhode was
sene and the Godhed hyd so in the vissible Sacra-
ment the deuyne nature inuisible infundeth hym

Tertul. M.
4. aduersus
marcionem,

Cyprianus
sermon. de
cena domini.

31.1.

An instruccion

self to the intent that vnto the Chyslia religion as
bounce the Sacramentes shulde be deuotion. Is
not this as plainly spoken as any man can speake:
To this man beyng so auncient and an holy mat-
cyrie shuld and ought to gyue credence before v.
C. Swynglins or any suche other. Yet that we
maye se the argument of many good men whiche
yet were in dyuers tymes some other shalbe rect-
ted. S. Ambrose differreth not in sentence from
these he sayth: Because þ by the death of the Lord
we are delyuered of it we declare our selues to be
myndfull in that we eate his body and drinke his
bloude which were offred for vs. In the vi. booke
of the sacramentes he doth treate of the same al-
so. He also sayth: þf the worde of Helyas was of
such power that he caused the fyre to come downe
from heauen. Shall not the worde of Christ be of
such power that it shall chaunge the substancialle
thinges (that is) the substancialle of bred and wyne
into the substancialle of his body and bloude. It is
red of all the workes of the world that he sayde the
worde and they were made. Therfore the worde
of God (that is) the sonne of God whiche coulde of
nothinge make all thinges that were/can not he
chaunge þ thinges that be/into it that they were
not: Thou seest gentle reder the sentence of S.
Ambrose thou mayst perceve that he agreeeth with
thother. S. Hierome also a man both of greater
nynges/and holynes/dissenteth not from this do-
ctrine/he sayth: After that the figuratiue Easter
was fulfilled/þ Christ with his apostles had eaten
the easter lambe he toke the bread which cōforteth

Ambro. in
H. Corin.

Hierom in
Matthew

of the Sacrament.

the hert of man / and went to the true sacrament of
easter that euен / as in the prefiguracion of him
Melchisedech the prest of the hyghe God dyd / of-
fringe bread and wyne / he also wolde setforth the
truth of his body and bloude. **S.** Austen also a fa-
mous man both of lyfe and of ler nyng varyeth
not frome those men / but sayth this in the forme
of bryde & wyne, which we se we do honour thin-
ges that we do not se (that is) the body and bloude
of Christ. Beholde these sentences both faythfull
and godly. And so as moch as the writers of the
were men to be reputed & not disdayned / esteme
them of authoritie. **S.** Gregoř also a man of god Gregoř.
authoritie foloweth the same trade sayenge : As
the diuinite of the woerde doth syll all the woerde
so in many places is the body of Christ cosecrated
and yet be there not many bodyes of Christe / but
one body and one bloud. **E**usebius emisenus al- Eusebius.
so a man not to be despysed sayth this: The iuuist
ble prest with his woerde / by a secret power dothe
chaunge the visible creatures into the substance
of his body and bloude / pondre now gētle reders
the vnyforme consent of these doctours whitch (as
so a certayn of them) although they were in dy-
uers tymes and contreyes yet the holy ghost their
colemayster and the mayster of truthe taught the
all (as concernynge the poyntes of our faith) one
lesson of truthe. So that they all do agree in this
truthe, that in the sacrament of easter is the very
body of Christ. Many mo maye be rehersed that
do agre in this poynt whitch playnly were ynough
to syll a hole boke. Therfore shall they be omitted

I.II.

An instruccion

trusting that these few (yf their auncient holynes
and letynge be pondered) with the places of scri-
pture aboue rehersed are sufficient to staye a Chi-
stian hert yf he be not alredy drownyd in heresye.
Seeing then that the scripture s which can not be
but one/ and these famouse doctours agreyng to
the same do teach that in the sacrament of the au-
ter is the body of Christ. Let euery true Christian
(not with a dissemblyng mouth for feare of payne)
but with an unfayned hert for the loue of y truthe
not only professe but also beleue that in that sacra-
ment is the very body of Christ . This sacrament
consecrated (not by the power of the minister the
prest) but by y power of god working in his word
spoken of the prest : people shuld frequent for the
purpose, for thē which Christ dyd institute it. Christ
when he had consecrated his body/ and delyuered
it to his Apstole s lard. This do you in the remem-
braunce of me. Then shuld all Christians frequēt
this sacrament for the remembraunce of Christ. To
what remembraunce of Christe : Verely to the re-
membraunce of his death and passion. That eue-
ry Christian seynge or receyuyng his body shuld
remembre/ and always haue before their eyes, y
Christes body for their sake (which of themselves,
were vnable/ and vnsufficient to make amendes
was delyuered to his ennemys/ and for their of-
fence which they by none of their merites coulde
put away was he whyppe and scourged/ beaten
and deluded / nayled on the crosse & with a spere
thow the hart perced/ and this fely oute of that
swete vessel to wash away the offence, he shed his

Luce.xx.

Apoca. i.

Johan. ix.

of the Sacrament.

ur and bloude. This to thē by his passiō redemed
and by the same to the fathet reconcyled / he hath
gþuen the merite of his passion which vnfayned-
ly, hath, is and shalbe sufficient for the synnes of
all the wþlde / for he sayde this is my body / which
for you shall be delyuered . And this is my bloude
which for you shalbe shed. After this soþte all you
Christians / when you se or recsyue the Sacta-
ment / haue of Ch̄ist suchē a remembraunce and
forget not to be thankefull . For to this pourpose
you shoulde se / or receyue it / and not to make a
gasyng stocke of it / and when you haue sene you
haue all done. So that you thynke you haue no
more to do / but to se it or to receyue it . And this
that thankeful remembraunce of that blessed deþ
or passion with the acknowledgyng of the frutes
and benefytes of the same is forgotten / and
though as no parte of oure dewtyme whiche of truthe
is the chyef parte of oure dewtyme / as often as we
þayth do se the bodye of oure sauour Ch̄ist in
that Sacrament . And further when the deathe
of Ch̄ist is thus remembred / then shoulde man
also remembre that as Saynt Peter sayeth .
Christe hathe souffred / leauyng an ensample i.þm.
vnto you / that you shoulde folowe his steppes /
whiche is as he dyd beare the crosse / so you must
beare youre crosse. As he mortifyed our synne in
his flesh beyng crucifyed on the crosse . So ought
you to mortifye and slaye synne in youre body-
es / crucifyenge your fleshe with the lustes and
desires . For as Saynt Paulle sayth / they that Gal. v.

Ch. III.

A prayer.

are Christes hath so crucifyed their fleshe. Wherefore deare reader commynge to the presence of the blessed body of Christ of these thinges be not forgetful but aboue all be not unfaithfull let faithe in this matter be thy guyde. And when by faith thou beholdest Christes body by a thakful remembraunce. Remembre also the death and passion of the same body remembryng the death of that body in the which thy synne was slayne beyng crucifyed on the crosse. Remembre also to mortify synne in thyne owne body by crucyfysinge it with the lustes and desyres. To thys purpose deare reader thou shuldest heare masse therfore note wel and marke this lytle rude thyng þ by it thou mayest be stablyshed in thy fayth and learn by the hearing of masse so to remembre Christes death and passion þ lyke a true Christe thou mayest beare Christes crosse in thys lyfe that by the meryte of Christes death suffered on his crosse thou mayest come to the eternal lyfe.

C Vale.

Oratio ante mes- lam dicenda.



Omine Iesu
Christe qui ve-
re noster pōni-
fer es, te ipm
hostia purā &
immaculatā in atra crucis deo-
patri offerens pro nobis mi-
seris peccatorib⁹, qui q̄ car-
nē tuā ad vescedū et sangu-
inem tuum ad bibendum no-
bis dedisti, & misterium hoc
corporis & sanguinis tui se-
rilli in virtute tui sancti Ch̄s

A prayer to be sayde be- fore masse.



Lord Iesu Christ whch
art our very bishop & dyd-
dest offer thyself unto god
þ father a pure & immacu-
late boost on the auiter of
the crosse for vs mysterable synners
whch also gauest thy fleshe unto vs
to eate and thy bloude to drinke and
madest thys mystery of thy body and
bloude in the power of thy holy sp̄ts

A prayer.

for a remembraunce of thy moost holypassion / (sayeng:) As ofte n tymes
as ye do these thynges ye shal do the
in the remembraunce of me / I ther-
fore (o Lorde) vñ worthy synnet of a
deuout mynde haue repared hyther
vnto thy temple (al though a synner)
to heare and se that blessed sacrifice of
praylynge which thou thyselfe comau-
dest to be done for a memoriall of thy
holypassion / to the intent þ I myghte
bere vp in me a fleshe remembraunce
of thy moost blessed death / & to geue
the thakes for þ moost mercyfull cha-
rity / þ moued the to by and redeme
my soule wyth so greate pryce.

Graunt me (moost mercifull lord)
not only to se thys mystery wyth my
bodely eyes / but specially to se it wyth
my inwarde eyes of fayth / and ther-
by to haue / holly a louely and a thank-
full remembraunce of that blessed pas-
sion and death / and there in to con-
tyne vntyll the houte of my death /
so be it.

A prayer to be sayde at the eleuacion tyme.

Hale very body / incarnate of a
byrgyne.
Sayled on a crosse / and offred for
mannes synne.

in memoriam sacratissime
passionis tue (dicens:) Ver
quotienscum feceritis mihi
in memoriam facietis. Egredi
igitur indignus peccator huc
mente deuota ad templum
tuum, domine, accessi licet
peccator, ut audiā et vides
hoc sacrificium: laudis quod
tu ipse fieri iussisti in tua
sancta passionis memoria,
quo in me vitā et recentem
tue sanctissime mortis memo-
riam excitare possem, et
tibi gracias agere propter
illā misericordissimam chas-
titatē que te mouit ut emes-
tes et redimeres tanto pres-
cio meam animam.

Concede (clementissime do-
mine) me hoc misterium
videre non solū oculis cor-
poris sed marime internis
fidei oculis illud contem-
plari, ac per hoc sanctam
amabilem et gratiam tue
passionis et mortis memo-
riam habere et in ea usque
ad horam mortis mea perse-
verare Amen.

Oratio in eleua- tione dicenda.

Ave verbi corpus
natum de Maria
virgine.
Latus per sonatum
vnda fluxit sanguine,

A prayer.

Etio nodis pregratuum
in mortis examine.

Odulcis, **O** pie, **O** Iesu
fili Maria.

Whose syde beyng perced/bloude
ranne out plenteously.

At the houre of death let vs receave
the bodely.

O swete, **O** holy, **O** Iesu sonne
of Mary.

C Oratio post missam dicenda.

Domine deus omni potens qui (no[n] ex nostris meritis) sed sols inestimabili me etro latte passionis filii tui Iesu Christi hominem redemi si euodemus tibi reconciliasti rocede mihi miserrimo peccatori qui corpus et sanguinem mei seruatoris sub panis et vini specie per fidem in illius memoriam sum contemplatus sic ipsius mortis et verbi habere memoriā, ut tollere possim crucem suam ad sequendū eum omnibus diebus vite mee, et omnes carnis concupiscentias et viam scelozam relinquere possim et omnem aduersitatem, afflictionem, et persecutionem pacienter tollerare. Atque sic tuum filium Christū per crucem imitando in tua gratia a perseverare possim cui sū reconciliatus per participationem meritorum illius beate passionis. Tandem ad tuam gloriam peruenies valeam quam tuus per-

C A prayer to be sayd after. the masse.

O Lorde God omnipotent whiche (not of our deserte)s but thow the inestimable myerte of the blessed passion of thy sonne Iesu Christ hast redemeid man & reconcyled him to thy fauoure/ graunt unto me moost mysterable sinner which haue here vnder þ forme of bread & wine by fayth seen þ body & bloude of my sauour/ in þ remebrance of hym / so to remeber his death & hys sayenge / þ I maye take his crosse and follow hym all þ dayes of my lyfe / that I maye all fleschely lustes and synfull lyuyng utterly forsake/ and that I maye all aduersite/ affliction/ and persecucion patiently suffre. And so folowyng thy sonne Christ here with my crosse/ maye also continue in thy fauoure / unto the whiche I am reconciled/ by partakyng of the merites of hys blessed passion/ and fyinally that I maye come unto thy gloriþ whiche þ hast promyssed v-

The Dirige.

to thy electe thzough our Lorde Jesu
Christ thy sonne, Whiche lyueth and
rayneth with the in vnyte of the holy
Ghost wozde without ende. So be it,

missi electis .Per dominum
nostrum Iesum Christum
filium tuum qui tecum vides
& regnat in unitate spiritus
sancti per infinita seculorum
cecula, Amen.

The prologue to the Dirige

We reade in sondrye places
of the Wyble (moste deare rea-
der) that the antyque people
y^e Ebrelwes had a certayne ma-
ner of lamentacyō for the dead/
as we reade howe Jacob was
lamented/and of Aarō/ and of
Moyses in the last Chapter of
Erodus howe they were lame-
ted of the peple certayn dayes.
In lyke maner we haue of the
funerall that was amonge the
Jewes/as in the laste of Gene-
sis we haue howe Joseph was
imbaumed / and in the Gospele
howe the holy wome prepared

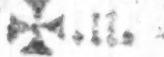


The Dyrige.

Sweete spyces to the funerall of
Chust of these olde Jewysh cu-
stomes / hath there crepte into
the churche a custome to haue a
certayne suffrages for the dead
called dirige of dyryge the fyfth
atheme hercof / but by Whome
or Whan these suffrages were
made / we haue no safe evidence
of Wrytyng / but dyuers auc-
tors do ascrybe it to dyuers / as
some to saynt Isodore / some to
saynt Gregore / some to Pelagi-
us / but whether he or the other
made it / or this tyme or that / it
forceth not muche / for thys we
are suere of / that Saynt Paule
taught vs that we shulde not
use suche lamentation or mont-
nyng for the deade / as though
we were without hope / but we
shulde rather reioyse / as in the
chat reste in the slepe of peace.
And as for suche suffrages as

The Dirige.

are set forth in the Dirige / the collectes excepted / they are no more to be applied for the dead than for the quythe. But whether these bitt or daynt aȝt he fyrt to be sayd for the soules departed or no / I will make no doctrine of it / but this I know wel that the reder of these may haue a great lernynge & knollenge of the unries and Choyteneſſe of the lyf of man / & maye learne hereby to die well / & to haue a hope & certeinty of the laſte resurrection. And for this only cause haue I also ſet forth in this primer a dirige of y' which the thre fyrt lessons are of the myſeries of mans lyfe / the myddel of the funerall of the deade corps / & the laſt thre are of the laſt reſurreccion. For the office of the funerall although it profyte not the ſoule / yet herein we not onely boſtisye our fayth



The Dirige.
that we haue in the last risyng
but also do accomplysh the
wo:ke of charite in bury-
ynge of the deade.



J

Eponias & Dappent



lyng
the
e



The Disme.



Che Euensonge of
the dymge.

Che Antheme.

I shall please.

Che. Crist. psalme.

I Am wel pleased that the
lord hath herd the boyce
of my prayer.

That he hathe enclyned hyg-
eare unto me therfor wyl I cal
vpon hym as longe as I lyue.

The snares of death compas-
sed me rounde about / the pay-
nes of hell gate hold vpon me/

Bk. i.

Cuespere exequi-
arum.

Cantiphona.

placebo,

psalmus. Cristi,

Dilect: quies-
audiet domi-
nus vocem oratio-
nis mee.

Quia inclinauit am-
rem suam inibi, et
in diebus meis in-
uocabo.

Circundederunt
me dolores mo-
tis, et pericula in-
ferni inuenierunt me
tribulationem et.

The Driige.

dolozem fruent.

Et nomen dñi in-
uocauit, O domine
libera animam meam.
Misericors domi-
nus et iustus, et de-
us noster iudiciorum.

Acustodiens paruu-
los dominus, humili-
atus sum et libera-
uit me.

Conuertere anima-
mea in regnum tuum
quod dominus bene-
dicti tibi.

Quia eripuit ani-
mam meam de mor-
te, oculos meos a la-
chrymis, pedes me-
os a lapsu.

Placebo domino, in re-
gione viuorum.

Cantiphona.

Placebo domine in
regione viuorum.

Cantiphona.
Beu me.

Psalmus. Cir.

Ado dominum
cum tribula-

I found trouble and heminnesse.

Then called I vpon the name
of the Lorde (O lorde delyuer
my soule).

Gracious is the lord & ryghte-
ous/ vee our God is mercyfull.

The lorde preserueth the sym-
ple/ I was brought down and
he helped me.

Turne agayne then vnto thy
rest (O my soule) for the Lorde
hath gyuen the thy desyre.

Hnd why: thou haste delyuer-
ed my soule from death/ myne
eyes from teares/ and my feete
frome fallynge.

Iwyl walke before the lorde
in the lande of the lyuyng.

The anthem.

I shall please the Lorde in the
regyon of the lyuyng.

The anthem.

Who is me.

The. Eccl psalme.

Vhe I am in trouble/ I call
vpon the lorde / & he bath

The Dirige.

herde me.

Delyuer my soule (O lord) from lyeng lyppes / & fro a decey-
ful tonge.

What rewarde shalbe geuen
or done to the thou false tange.
Euen myghty and sharpe ar-
rowes / with hote burnyng co-
les.

W o is me that my banishmet
indureth so longe / I dwel in
the tabernacles of the sorofull
My soule hath longe dwelled
amonge them that be enemyes
vnto peace.

I laboured for peace but whē
I speake therof / they prepared
them to battayle.

The antheine.

W o is me / for that my banysh-
ment is prolonged.

The Cxx. psalme.

I Lyfte vp myne eyes vnto the hylles from whence
commeth my helpe.

Bk.ii.

ret clamauit, et exan-
davit me.

Demine libera ant
mam meam a labie-
is intuis, et a lingua
dolosa.

Quid def̄ tibi aut
quid apponatur ti-
bi, ad linguā dolosā
Agitrie potentis
acute cum carboni-
bus desolatoſtis.

Heu mihi quia in-
colatus meus pro-
longatus est, habi-
taui cum habitant
bus cedar.

M ultum incola fu-
it aia mea, cu his q̄
oderunt pacem.

E ram pacifcus, cu
loquebar illis im-
pugnabant me gra-
tis.

C Antiphona.
Heu me quia inco-
latus meus prolon-
gatus est,

C Psalmus. Cxx.

E uauit occi-
los meos in
mōtes, vnde veni-
et auxilium mihi.

The Dirige.

Auris illum meum
a domino, qui fecit
celum et terram.

Nō det in commo-
tionem pedem tuū,
neqz dormitet qui
custodit te.

Ecce non dormita-
bit neqz dormiet, q
custodit Israell.

Dominus custodit
te, dominus protec-
tio tua super manū
debet tamen tuam.

Per diem sol non
vret te, neqz luna p
noctem.

Dominus custodit
te ab oī malo, custo-
diat animam tuam
dominus.

Dominus custodi-
at in iustum tuum
et exicum tuum, et
ex hoc nunc et usqz
in seculum.

Gantiphona.

Dominus custodit
te ab oī malo, custo-
diat animam tuam
dñs.

Gantiphona.

Si iniquitates.

Psalms. Crise.

My helpe cōmeth frō the lorde
whych made heauen and earth
He shall not suffre thy foote to
slype / nether shall he that ke-
peth the fall into a sloember.

No he shall nether fall a slepe
nor sloember / whych kepeth Is-
raell.

The Lorde kepeth the / the
Lorde is thy defencē/more the
the ryght hande.

The Sonne shall not burne
the by daye / nor the Moone by
nyght.

The Lorde kepeth the frō al
euelli / the lorde kepeth euē thy
soule.

The Lorde kepe thy goynge
in and goynge out / from thys
tyne forth and evermore.

CThe antheme.

CThe Lorde kepeth the from
al euell: he kepeth euē thy soule.

CThe antheme. If thou.

CThe. Crux. psalme.

The Dirige.

Out of the deepe called I
vnto the (O Lorde) lorde
beare my boyce.

Olet thyne eares cōsyder well
the boyce of my complaynte.

Ef thou (Lorde) wylt be extre
me to marke our iniquities (O
Lorde) who maye abyde it?

But there is mercy wyth the/
and bycause of thy law haue I
abyden the (O Lorde.)

My soule hath abyden in hys
worde / my soule hath trusted
in the Lorde.

From the mormyng watche
vntill nyght/let Israel trust in
the Lorde.

Her wylth y^r lorde ther is mer
cy / & his redēptiō is plēteous.
And he shal redeine Israel fro
al his iniquities. **C**antheme.

Ef thou (Lorde) imputest
mens synnes vnto them: Lord
who shall abyde it.

The antheme. **T**he Workes
Bk.iii.

De profūdis
clamavit a
te dñe, dñe exaudi
vozem meam.

Hiat aures tue in
tendentes in voce in
dep̄ecationis mee.

Si iniquitates ob
seruaueris domine
dñe quis sustinebit.

Quia apud te pro
piciatio est, et prop
ter legem tuam su
stinet te domine.

Iustinuit anima
mea in verbo eius,
sperauit aia mea in
donuno.

Hec custodia matuti
na vslq ad noctē spe
ret Israell in dñs.

Quia apud domi
num misericordia, et
copiosa apud eum
redemptio.

Et ipse redimet Is
raell ex omnibus in
iquitatibus eius.

Cantiphona.

Si iniquitates ob
seruaueris dñe, dñe
quis sustinebit,

u. Opera. sc.

The Dirige.

Psalmus. Cribit.

Confiteboz is
bi in toto co;
de mes, qm̄ audisti
verba ois met, in
conspectu angelorum
psallam tibi.

H dozabo ad templū
sanctum tuum, et cō
fiteboz nomini tuo,
super misericordia
et veritate tua, quo
niam magnificasti
super omne nomen
sancium tuum.

In quaçūq die in
uocauero te exaudi
me, multiplicabis i
aia mea virtutem.

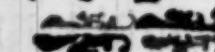
Consiteantur tibi
dñe omnes reges
terre, quia audierūt
ola verba ois tut.

Ecce cantent in vits
domini, qm̄ magna
est gloria domini.

Quoniam excelsus
dominus & humilia

C The. C. xxxvii. psalme.

Iwyll geue thankes unto
the (O Lorde) wylth my
whole harte for thou hast herd
the wordes of my mouth/euen
before the goddes Wyll I syng
pryses unto the. 

Iwyll worship towarde thy
holie temple and prayse thy na
me because of thy louyng kind
nes & truth: for thou hast mag
nified thy woorde/accordyng un
to thy great name. 

Whē I cal vpo the heare thou
me/ and endue my soule wylth
much strength. 

All the kynges of the earthe
shall prayse the(o Lorde) whā
they heare the wordes of thy
mouth. 

Ecce they shal singe in the way
es of the Lorde / that greate is
the glorie of the Lorde. 

For though the lorde be hygh
yet hath he respecte to the low-

The Dirige.

ly / as for the proude he behol-
deth hym afarre of.

Though I walke in the myd-
dest of trouble / yet shalt thou re-
steshe me : thou shalte stretche
forth thyne hande vpon the fu-
riousnes of myne enemyes and
thy ryght hande shall saue me.

The Lorde shall make good
for me / yee thy mercy (o lord) en-
dureth for euer: despyle not the
the worke of thyn owne hādes

The Antheme.

Lorde despycce not the workes
of thyne handes.

The Versicle.

from the gates of hell

The answeare.

Lorde delyuer theyr soules.

The Antheme. I herde a

The songe of blessed Mary.

Me loule magnifyeth the
Lorde.

And my sprete hath reioyced
in God my Sauour.

respicit, et alta a lo-
ge cognoscet.

¶ Ambulauerit in
medio tribulatiōis
vtuificabis me, & su-
per terram hūmīcōrum
meorum extēndisti
manum tuam, et sal-
uavi me fecit depte-
ratua.

Dominus retribu-
it pro me dñe misse-
ricordia tua in secu-
lum, opera manuū
tuā ne despicias.

¶ Antiphona.

Opera manuū tha-
tū dñe ne despicias.

¶ Uerius.

A porta inserit.

¶ Reiporsum.

Erue domine ani-
mas eorum.

¶ Antiphona.

Auditi vocem.

¶ Cantatum beate

Mary.

Magnificat a-
numa mea
domnum.

¶ Et exultauit spri-
rus meus, in deo la-
lucari meo.

The Dirige.

Quaia respexit ha-
millitate ancille sue,
ecce enim ex hoc bea-
tam me dicent om-
nes generationes.

Quod fecit mihi mag-
na qui potens est, &
sanctum nomen eius.

Et misericordia e-
sus a progenie in
progenies, clementi-
bus eum.

Ecce potestiam in
brachio suo, disper-
xit superbos mente
cordis sui.

De posuit potentes
de sede, et exaltavit
humiles.

Esurientes imple-
vit bonis, et divites
distrinxit inanes.

Suscepit israel pu-
erum suum, recorda-
tus misericordie sue.

Sicut locutus est
ad patres nostros,
Abraham et semini
eius in secula.

Hoc he hath looked on the low
degree of his hande mayden/be-
hold now from hence forth shall
all generacions cal me blessed.
Hoc he that is myghtye hath
done to me great thinges / & bles-
sed is his name.

End his mercye is alwayes
on the that feare hym through
out al generacions.

He hath shewed strenght with
his arme he hath scattered the
that are proude in the imagy-
nacio of theyz hartes.

He hath put downe the myghtye
from theyz seates / and hath
exalted them of lowe degre.

He hath fylled the hungrye
With good thynges / and hath
sent away the ryche emptye.

He hath remembred mercy / &
hath holpen his seruant Israel
En as he promysed to our
fathers / Abraham and to his
sede for euer.

The Dyngge.

C The antheine.

I haue herde a boyce fro he
uen sayeng/blessed be the dead
whiche dye in the Lorde.

Lord haue mercy on vs. Christ
haue mercy on vs. Lorde haue
mercy on vs. Our fater.

C The. Crlb. psalme.

Prayse the Lorde (O my
soule) whyle I lyue wyll
I prayse y^e lord/ I wyl prayse y^e
lord as lōge as I shal remaine
O put not your truste in pryn-
ces nor in the Chyldren of men/
for there is no helpe in them.
For when the breth of man go-
eth forth he shall turne agayne
to his earth/ & so al hys though-
tes perysh.

B lessed is he that hath y^e god
of Jacob for hys helpe/ & whose
hope is in the Lorde hys God
whiche made heauen & earth/
the see and al that ther in is.
W hich keþeth his promyse for

L.l.

C Antiphona.

Audiri voce de
celo dicentem, beati
mortui qui in domi
no moriuntur.
Kyrie eleisō. Christe
eleison. Kyrie eleisō
Pater noster.

C Psalmus. Crlb.

Lauda ani-
ma mea do-
minum, laudabo do-
minus in vita mea
psallam deo meo q̄
diu fuero.

Nolite confidere in
principibus, nec in fili-
is hominum in qui-
bus non est salus.

E xibit spiritus et
reuertetur in terra
suam, in illa die per-
ibunt omnes cogi-
tationes eorum.

B eatus cuius de-
Jacob adiutor, eius
spes eius in dñodeo
ipsius, q̄ fecit celū
et terram et omnia
que in eis sunt,

Q ui custodit veri-

The Dirige.

Eadem in seculum;
caelum iudicium iniu-
ti patientibus, dat
escam esurientibus,
Dominus solvit co-
peditos, dominus il-
luminat cecos.
Dominus erigit ele-
tos, dominus diligit
iustos.

Dominius custodit
aduenas, pupillum
et viduam suscipiet
et vias peccatorum
disperdet.

Benebit dominus
in secula deus tuus
sion in generatio-
ne et generationem

Versus.

A porta infert.

Responsum.

Euge domine an-
mas eorum.

Versus.

Credo videre bona
domini,

Responsum.

Euer which helpeth the to righte
that suffre wronge/ whyche fe-
deth the hongrye.

The lord leuateth men out of
preson/the lord giveth syght to
the blynde.

The lord helpeth the vp that
are fallen/the Lord leuateth the
ryghteous.

The lord caret for the strau-
gers/he defedeth the faterles
and wedow/as for the waye of
yngodly he turneth it vpsyde
downe.

The lord thy God (o Sion)
is kyng for euermore/and tho-
row out all generacions.

The versicle.

From the gates of hell.

The answere.

Lord delyuer theyr soules.

The versicle.

I truste to se the goodes of the
Lord.

The ansvere.

The Disme.

In the lande of lyfe.

C The versicle.

Lorde God heare my prayer.

C The answere.

And geue hearynge to my cla-
moure.

C Let vs praye.

God so whom it is appro-
pried to be mercyfull e-
ther and to spare / be mercyfull
to the soules of thy seruauntes
of ech kynde / and forgeue the
all theyr synnes that they be-
ynge lōbshed from the bondes
of death / maye ascende vnto
lyfe.

O God the Lorde of par-
don. Graunte vnto the
soule of M. thy seruant (the yea-
res mynde of whose deathe we
haue in remembrance) a place
of rest / the blyssfull quyete / &
serenesse of the lyght.

LL.

In terra ducas.

C Versus.

Domine expandi o-
rationem meam.

C Responsum.

Et clamor meus ab
ebe ventat.

C Oremus.

Deus cui p-
riu est mis-
seri semper et parce-
re, propiciare anima-
bus famulorum fa-
mularumq; tuarū,
et omnia eorum pec-
cata dimitte, ut mo-
tis vinculis absolu-
ti, transire possunt
ad vitam.

Deus indul-
gentiatū de-
mine, da anime fa-
muli tui M(cu)s ant-
uersarium depositi.
onis dñe cōme-
ramus, refrigerui se-
dē, quietis beatitu-
dinem, et lumen
claritatem.

The Dirige.

Deus qui iter apostolicos
sacerdotes et amulos
tuos pontificali dignitate censeri fecisti,
presta quesum⁹, ut
quorum vicem ad horam gerebant in ter-
ris, eorum perpetuo
consortio letentur
in celis.

Deus venie largitor⁹ et
humane salutis a-
mator⁹, quesum⁹ cle-
mentia tua ut no-
strorum congrega-
tionum fratres et so-
tores qui ex hoc se-
culo transierunt, in
tercedete beata ma-
ria semper virgine
et beato Michaeli
archangelorum om-
nibus sanctis tuis,
ad perpetue beati-
tudinis consortium
peruenire concedas.

Habiduum de-
us omnium codi-
tor⁹ et redemptor⁹, ani-
bus omnium fidelium

O God whyche hast caused
thy seruauntes in pontifi-
call dignitie to be accompted a-
monge the prestes apostolyke.
Grant we besech the that they
maye enioye in heauen the con-
tinuall company of them / whose
office they dyd beare somtyme
heare in earth .

O God the graunter of par-
don / & the louer of mans
saluacion / We besech thy mercys
that thou wylt suffre the congrega-
cion of our brothers / & systers
beynge departed oute of thy
Worlde / through the intercessio
of blessed Mary the virgin / and
saynt Michel tharchangel / and
all holy sayntes to come to the
congregacion of euerlastynge
felicite .

O God that arte creatoure
and redemer of all fayth-
full people. Grant unto the
soules of al true beleuers / being

The Dirige.

deade remission of all theyr synnes that through deuoute prayers they maye attayne the gracious pardon which they haue alwaye desyred / whyche shalte come to iudge the quycze and the deade / and the worlde / by fyre. So be it. God haue mercy on all Christen soules. so be it.

Cantens of the Dirige.

C The anthemis. Direct good.

C The. b. psalme.

Hear my wordes(o lord) consyder my callynge.
O marke the boyce of my petition my kynge/and my god:for vnto y^e wyl I make my praiser.
H ear my boyce(o lorde)by ty mes/for early in the mornynge wyl I get me vnto the/yee and that wyth diligence.

B or thou art not the god that hath pleasure in y^e wyckednes/ ther maye no vngodly persone

Ll. iii.

defunctorum remissione in cunctorum tribus peccatorum, ut indulgentiam quam semper optauerunt per supplicationsibus consequantur. Qui veterus es iudicare viuos & mortuos in seculum per ignem. Amen. Requiescant in pace. Amē,

C Ad matutinas, exequiarum.

Antiphona. Dirige

C Psalmus. v.

Erba mea auribus p-ripe dñe, itellige cla- moxim meum.

I ntende vocis orationis mee, rex meus et deus meus, quoniam ad te orabo dñe.

M ane eraudies bo-cem meam, mane as-tabo tibi et videbo.

Quoniam non de- volēs iniquitatem tu es, neq; habitabis

Torta te malignus :

Ldos permanebut
tristis ante oculos
tuos, odisti omnes
qui operantur ini-
quitatem.

Perdes oes qui lo-
loquuntur mendaci-
um, utrum sanguini-
num et dolosum ab-
ominaatur dñs.

Ego autem in mul-
titudine misericordie
tue, introibo in
domum tuam, adora-
bo ad templum sac-
rum tuum in timo-
te tuo.

Domine deduc me
in iusticia tua prop-
ter inimicos meos,
dirige in conspectu
meo viam meam.

Qui non est in ope-
rariis veritas, co-
operarii vani est, se-
pulchrum pacis est
guttur eorum linguis suis dolose a-
gebant.

Iudica illos deus
decidant a cognaci-
onibus suis, scism
malitiantur impie-

The Dirige.

Dwell with the.

Suche as be cruell maye no-
stante in thy syght thou art an
enemy unto all wycked doers.

Thou destroyest the lyers / the
lord abhorreth the blodthrusty
and deceytfull.

But as for me I wyll come in
to thy house / even vpon the in-
titude of thy mercy / and in thy
feare wyll I worshyp towarde
thy holy temple.

Dede me (O lord) in thy righ-
tuessesse bycause of myne ene-
myes / & make the waye playne
before me.

Hor there is no faythfulnessse
in theyr mouthes / they dissem-
ble in theyr hartes / theyr throte
is an open sepulcre / with theyr
tonges they deceave.

Punyssh them (O God) that
they may perish in theyr owne
ymaginations / caste them out
bycause of y^e multitude of theyr

The Dirige.

synnes/ for they rebell agaynst
the lorde.

Hayne let all them that put
theyr trust in the reioyse/ yee let
the euer be glad & dwel thou in
them/ bycause thou defendest
them/ that they which loue thy
name maye be soyfull in the.

Ho^r thou (Lorde) geuest thy
blessyng vnto the ryghteous:
and wyth thy fauourable kynd
nesse / thou defendest hym / as
wyth a shylde. **C**he Anthe.
Dyrecte good lorde/ my way in
thy syght. **C**he antheme.

Turne the. **C**he. vi. psalme.

Lorde rebuke me not in
thy furye/ nether chasten
þou me in thyne anger.

Have mercy on me Lorde for
I am sycke/ heale me Lorde for
my bones are brused.

And my soule is verye soze
troubled/ but how longe Lord.

Turne the lorde and delyuer
my soule/ saue me for thy mercy

Saluacionem et bellum
le eos, qm̄ trita-
uerunt te domine.

Et letetus omnes
qui sperant in te, in
eternum exultabis
et habitabis in eis,
et gloriantur in
te omnes qui dili-
gunt nomen tuum.

Qm̄ tu benedices
iusto, dñe vt scuto
bone voluntatis tue
cozonast nos.

af. **D**irige dñe do-
us meus in conspec-
tu tuo viam meam.

af. **C**onuertere,
psalmus. vi.

Domine ne s-
arguas me, neq; in
tra tua corporias me

Miserere mei domi-
ne qm̄ infirmus sch-
lana me dñe qm̄ cō-
ēbata sunt ossa mea

Et anima mea tus-
bata est valde, sed
tu domine usq; quo.

Conuertere dñe et
eripe aiam meā, sal-
uū me fac p; op̄ me
sericordia mī tñam.

The Dirige.

Quoniam nō est i morte
qui memoz sit tui in
Ifferno autem quis
confitebitur tibi.

In abozaui in geini
tu meo, lauabo per
singulas noctes lec-
tum meum, lachry-
mis mets stratum
meum rigabo.

Turbatus est a fu-
coze oculus meus,
inueterauit om-
nes inimicos meos.

Discedite a me om-
nes qui operamini
iniquitate, qm̄ ex-
audiuit domin⁹ vo-
cem fletus mei.

Exaudiuit dñs de-
precationem meam
domnus orationē
meam suscepit.

Ecubescat et cōtbē-
tur vehementer om-
nes inimici mei, cō-
uertatur et erubes-
cat valde velociter.

a. n. Conuertere dñe
et eripe aiam meam
qm̄ nō est in morte
qui memoz sit tui.

Hor there is none in death
that haue minde of the ⁊ in hel
who wyll knowlege the.

I haue laboured in my sorrow
I shall every nyght washe my
bede, wyth teares shall I were
the place where I lye.

Myne eye is troubled wyth
woodnesse / I haue waxed olde
amonge all myne enemyes.

Huoyde from me all ye that
worke wyckednesse / for the lord
hath herde the noyse of my we-
pyng.

The Lorde hath herde my
prayer / the Lorde hath herde
my petition.

Let al myne enemyes be asha-
med and confounded / let them
be ashamed ⁊ confounded very
quyckely.

The antehyme.

Turne the Lorde and dely-
uer my soule : for he is not in
death that hath mynde of the.

The Dirime.

C The antheune. Lest ony

C The. vii. vsalme.

O Lorde my God / in the do
I trust : saue me from all
them that persecute me / and de
lyuer me.

Lest he catchvp my soule lyke
a lyon & teare it in peces / while
ther is none to helpe / that can
saue me.

O Lorde my God yf I haue
done ony such thinge: yf ther be
ony vngryghteousnes in my ha-
des.

If I haue rewarded enel vnto
them that dealte frendly wyth
me / or hurte the that wythout
ony cause are myne enemyes.

Then let myne enemye perse-
cute my soule / and take me / yee
let hym treade my lyfe dolbre
in the earth / and laye myne ho-
noure in the duste.

Stande vp (O Lorde) in thy
wrath / lyft vp thy selfe ouer the

M i.

C Antiphona

Requando,

Psalmus v.

O Domine deus
meus in te
speraut, saluum me
fac ex omnibus per
sequentibus me et
libera me.

Requando rapiae
ut leo antiam mea
dum non est qui re-
dimat neque qui sal-
uum faciat.

Domine deus me-
us si feci istud, si es
iniquitas in manu-
bus meis.

Si reddidi retribu-
entibus mihi mala,
decidam merito ab
inimicis meis iauris
Persequatur im-
amicus anima mea /
comprehendat, et co-
culcat in terra vita
meam, et gloria me-
am in puluerem de-
ducat.

Ergo domine in
ira tua, et erallate

The Virge.

in finibus intrico-
cum meorum, et ex-
urge dñe deus meo
in precepto quod
mandasti.

Et synagoga po-
pulorum circudabit
te, et propter has in
altum regredere.

Dominus iudicat
populos, iudica me
domine secundū iu-
sticiam meā, et secū-
dum innocentia mea
am super me.

Q̄d sumetur nequit,
cia peccatorū, et diri-
ges iustum scrutas
corda et tenes deus

Iustum adiutoriū
meū a domino, qui
saluos facit rectos
corde.

Deus iudex iustus
fortis, patiens nun-
quid itascitur p̄ sin-
gulos dies.

Nisi conuerst fuertis
gladiū suum vi-
brabit arcū suū, te-

furious indygñacion of myre
eneinyes / arysle vp (for me) in
the vengeaunce that thou hast
promised.

That the congregacion of the
people may come about the for
theyr sakes / therfore lyfte vppe
thy selfe agayne.

The Lord is Judge ouer the
people / auenge me thē (O lord)
accordyng to my rightuousnes
and innocency.

Oh let the Wyckednesse of the
vngodly come to an ende / but
mayntayne the iust thou rygh-
tuouse God / that tryest the
ry hertes and the raynes.

My helpe comineth of God /
whych preserueth thē that are
true of harte.

God is a ryghtuouse Judge
stronge and pacient / and God
is euer thretenyng.

If mē wyll not turne / he hath
whet his swerde / & hath bente

The Ditrige.

his bothe and made it redy.

He hath prepared him the we
pes of death/and ordyned his
arrows to dystroye.

Beholde he trauelleth with
bnyghtuousnesse hath concea
ued sorowe and brought furth
iniquite.

He hath graue & dygged vp a
pyt/ but he shal fall himselfe in
to the pyt that he hath made.

Eor his vnhappynes shall
come vpō his owne heade/and
his wyckednesse shall fall vpō
his owne pate.

His for me I wyll geue than
kes vnto the Lord for his rygh
tuousnes sake/ and wyll prayse
the name of the Lord the most
hyest.

The anthem.

Lest any tyne he may rauylch
my soule as a lyon/when there
is none that wyl redeine it no
sauie it.

The Versicle.

Frome the gates of hell.

Mm.g.

redit et paravit illa
Et in eo paravit
vasa mortis, sagit
tas suas ardentib⁹
effecit.

Ecce parturit tri
iusticiam, concepit
dolozem et peperit
iniquitatem.

Nacum aperuit e
ffodit eum, et inci
dit in foueam quā
fecit.

Cubueretur doloz
eius in caput eius,
et in verticem ipsi⁹
iniquitas eius de
cendet.

Confiteboz domi
no secundum iustici
am eius, et psallam
nō dñi altissimi.

Antiphona,
Requādo rapsat be
leo animam meam,
dum non est qui re
dnat neqz tui sal
uum faciat.

Caetus,

A porta iacet.

Calixitum,

The Dirige.

Erne domine an-
mas eorum.
Pater noster. Et ne
nos. Sed libera.

Ecclio p̄ma.

Job. vii.

Militia est vi-
ta hominis
super terram, et si-
cū dies mercenarii
dies eius, induita est
caro mea putredine,
et sordibus pul-
ueris, cutis mea a-
ctuit, & contracta est,
dies mei velocius tra-
sierunt quam a texete
tela succedit, et con-
supti absq; illa spe,
memento q; vēt⁹ est
vita mea, et nō re-
uertetur oculus me-
us ut videat bona,
nec aspiciet me vi-
sus hominis.

Chōponitur
Dies mei veloci-
des fuerunt cursore,
fugient et non vi-
derunt bonum.

Lorde delyuer theyn soules.
Our father. And leade vs not
But delyuer vs. ■■■■■

The fyſt lesson. Job. vii.

Is not the lyfe of man vpon
earth a very batayl: Are
not hys dayes lyke the dayes
of an hyred seruaunt: My flesh
is clothed with wormes fylthy-
nesse and duste / my skynne is
wythred and cropled together:
my dayes passe ouer more spe-
dely / then a weuer can weue
out his webbe / and are gone or
I am aware. O remeber that
my lyfe is but a wynde / & that
myne eye shall no more se the
pleasures therof / yee and that
none other mans eye shall see
me ony more. ■■■■■

The response.

My dayes haue ben more swift
then a runner / they are gone so
denlye / and haue sene no good
thyng. ■■■■■

The Whiche.

C The versicle.

They are passed awaye as the shippes that be good vnder sayle / and as the egle that hasteth to pray.

C The repetition.

They are gone sodenly. sc.

C The seconde lesson. Job. xiii.

O Anne that is borne of a womā hath but a shor tyme to lyue & is full of dyuers myseries. he cometh vp and falleth awaye lyke a floure/ he fly eth as it were a shadolle / and never continueth in one estate. Thynkes thou it nowe well done to open thyne eyes vpon suchē one/and to bryngē me before the iudgemente : who can make it clene/that commeth of an vnclene thyngē: No bodye. The dayes of man are shorte the nombre of hys monethes are knowen onely unto the. Thou hast appoynted him his bondes/ he can not go beyonde

¶ Versus.

Perrankierit qua si naues vom a pos tantes, sicut aquila volens ad escam,

¶ Repetition.

Fugient et nō sc̄.

¶ Lection secunda
Job. xiii.

Nomo natus de muliere, breui viuens tem porre, repicitur multis milibus. Qui quasi filos egredit̄, et con certit, fugit velut umbra, et nunq̄ in eode statu permanet. Et dignum ducis super huiuscemodi apertur oculos tuos et adducere eum tecum in iudicium. Quis potest facere mundum de immādo conceptum se inīce? Non tu qui solus es. Vixies dies hominis sūt, numerus mensum eius apud te. Cōsticuit terminos eius, qui p̄cūrrit non poter

The Ditrige

gunt. Responsa.

Omnis caro se
nu in, et ois glia ei⁹
quasi flos agri, exsic-
catū est senu et cecidit flos. ¶ Versus.
Merekenū est popu-
lū, dū spūs dhi sub-
flavit in eo.

Repentite.

Exsiccatum est senu
et cecidit flos.

A. anno. iii. Job. xiii

Ignū habet
spem si presi-
sū fuerit, rursū vite
scit, et rāni ei⁹ pul-
lulam s̄ senuerit in
tra radicē ei⁹, & i pul-
uere emortu⁹ fuerit
trūc⁹ illi⁹ ad odoꝝ
aque germinabit, et
faciet cowā quasi cū
prūmū plātacū est.
Homo vero cū mo-
ruis fuerit & nuda-
t⁹ atq⁹ cōsumptus,
ubi quesa est? Quō
si recedant aquae de
mari, et flumius va-
gue factus arescat,

them ¶ The response. I say. xl.

All flesche is grasse/ and all the
bewtye therof is as the floure
of the felde/ whē y^r grasse is wy-
thered the floure falleth alway.

Evercicle Euē so is the people
as geas when the breath of the
lorde bloweth vpō thē. ¶ Rep.
whē the grasse is wythered the
glour. ¶ The. iii. lessō. Job. xiii

Tra tre be cut downe ther
is some hope yet that it
wyl spryngē/ and shut forth the
braunches agayne: for though
a roote be warden olde / & deade
in the grounde / yet when the
stocke getteth the sent of water
it wyl bude and bryngē forth
boughes lyke as whan it was
fyrst planted. But as for a man
whan he is dead/ peryshed and
consumed awaye/ what becom
meth of hym: The floudes
when they be dryed vp/ and the
ryuers whē they be empty/ are

The Dirige.

sylded agayne thorow the flow
ynge wates of he see/but whē
mā slepeth he ryseth not again
bntyl the heauē perysh he shal
not wake vp nor ryse out of his
slepe/may a deade man lyue a-
gayne/al the dayes of thys my
pvlgrimage/am I loking whā
my chaungyng shal com/yf thou
woldest but cal me/I shulde o-
bey the/only despyce not me the
worke of thyn owne hādes/for
thou hast nobred al my goinges
yet be hot y^w to extreme vpō my
synnes. ¶ Response. Lorde
what is mā y^e y^w haste such res-
pecte unto/or the sone of mā y^e
y^w so regardest hym mā is lyke
a thinge of nought & his dayes
passeth away lyke a shadowe.
¶ Verle. He is euē a vapour y^w
apereþ for a little tyme & the va-
pusseth away. ¶ Repention.
Mā is lyke. ¶ The. xxx. psalm
Ahe Lorde is my Shepe,
herd/I cā wāt nothing

Putas ne mortuus
homo rursū viaete
Cuntis diebus qui-
b^r nāc inlito: expec-
to donec veniat im-
mutatio mea. Voca
bis me, & ego respo-
debo tibi. Operi ma-
nuū tuar^p portiges
dexterā. Tu quidē
gress^r meos dinum
erast^r sed parce pec-
catis meis.

¶ Repention.
Dñe quid est homo
q^r innotuisti ei, aut
fili^r hominis q^r re-
putas eū, hō vani-
tati similis fact^r est
dies et^r sicut vmbra
prætereunt.

¶ Lazarus.
Vapoře ad medici-
patēs etdeinceps ext-
minabitur.

¶ Repentio.
Homo vanitate. sc.

¶ Lazarus. xxi.
Omnia re-
gat me et in
chilnabi deecit.

The Ditle.

In loco pascue ibi
me collocauit super
aquam refaccionis
educauit me.

Hinunam meā con-
seruit, deduxit me
super semitas iusti-
cie, propter nomen
suum.

Dam si ambulaue-
to in medio umbra
mortis, non timebo
mala quā tu me cum
es, virga tua et ba-
culus tuus, ipsa me
consolata sunt.

Varasti in conspec-
tu meo mensam, ad
uersus eos qui tri-
bulat me, spingua-
sti in oleo caput me-
um, et calix meus in
brisas & p̄ecclar⁹ est
Et misericordia tua subse-
quetur me, omnib⁹
diebus vite mee, et
ut inhabitem in do-
mo domini, in longitu-
dinem dierum.

Canto. 4.
In loco pascue ibi
me collocauit.
Ad Deitatem

He fedeth me in a grene pa-
ture, and leadeth me to a fresh
water.

He quyckeneth my soule / and
bryngeth me forth in the waye
of ryghteousnesse for hys naime
sake.

Though I shuld walke now
in the valley of the shadowe of
death yet feare I no euell / for
thou arte wyth me: thy staffe &
thy shepe hoke conforte me.

Thou preparest a table before
me agaynst myne enemyes:
thou annoyntest my heade wyth
oyle / and fyllest the cuppefull.

Oh let thy louyng kyndnesse
and mercye followe me all the
dayes of my lyfe / that I maye
dwell in the house of the Lord
for ever.

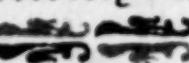
The anthem.

In a place of pasture ther hath
he set me.

C The anthem. The default.

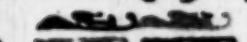
The Dirige.

Ch. xxxiii. psalme.

A unto the (o lorde) I lyfte
up my soule / my God I
trust in the: oh let me not be co-
founded / lest myne enemyes tri-
umphē ouer me. 

Ho: all they that hope in the
shall not be ashamed: but suchē
as be scornefull despysers with
out a cause / they shalbe put to
confusion. 

Shew me thy wates (o lorde)
and teach me thy pathes.

Lead me in the truth / & learne
me for thou arte the God of my
saluaciō / and in the is my hope
all the daye longe. 

Call to remembraunce (o lorde)
the tender mercyes / and thy lo-
uyng kyndnesses / whych haue
ben euer of olde. 

Oh remēber not the synnes &
offences of my youth / but accor-
dyng vnto thy mercy thinke vp
on me (o lorde) for thy goodnes

M. i.

CPalms. xxvii.

Ad te leuant
anumam me
am, deus meus in
te confido et nō cru
beiscam, neq; irride-
ant me iniunici mei.
Et enim vniuersi
qui sustinent te non
confundentur, con-
fundantur omnes
iniqua agentes, lu-
peruacue.

Vias tuas dñe de-
mōstra mihi, & sem-
tas tuas edoce me,
Dirige dñe in ver-
tate tua et doce me,
quia tu es deus sal-
uator meus, et te su-
stinui tota die.

Beminiscere mis-
erationum tuarū do-
mine, et misericordi-
arum tuarum que
a seculo sunt.

Delicta iuuētutis
mee, et ignorācias
meas ne memine-
ris, scđm miam tuā
memēto mei, tu pp̄t
bonitatē tuam dñe,

The Dirige.

Dulcis et rec^o do-
minus, propter hoc
legem dabit delin-
quentibus in via.

Dirige māsuetos
in iudicio, docebit
mites vias suas.

Uniuersa via domi-
ni mia & veritas, re-
quiritibus testa-
mentum eius et tes-
timonia eius.

Propter nomen tu-
um dñe propiciabe-
ris pccō meo, mul-
tum est enim.

Quis est homo q
tknet dominum, le-
ge statuit ei in via
quam elegit.

Natura eius in ba-
nis demorabitur, et
semen eius heredi-
bit terram.

Testamentum est
dhs timentibus eū,
testamentū ipse^r ut
manifestetur filii.

Oculi mei semper
ad dominum, quo-
nia m ipse euellet de-
laqueo pedes meos
Espice in me a mi-

Oh how frendly / and ryghte.
ous is the lord: therfor wyl he
teach synners in the waye.

He leadeth the symple aryghte
and such as be meke them leare
neth he hys wayes. 

All the wayes of the lord are
very mercy / and saythfulnessei
vnto suche as kepe his testa-
ment and couenant. 

Or thy name sake (O Lord)
be mercyfull vnto my synne / for
it is great. 

What soever he be that fereth
the Lord: he shall shewe hym
the waye that he hath chosen.

His soule shall dwell at easel
& his sede shal possesse the lāde.

The secrete of the Lord is
amonge them that feare hym /
& he sheweth thē his couenant

Myne eyes are euer lokynge
vnto the lord / for he shal plucke
my feete out of the nette.

Turne the vnto me and hane

The Driuge.

mercye vpon me / for I am desolate and in myseray.

The sorowes of my herte are great / O brynge me ont of my troubles.

Take vpon myne aduersite and myseray / and forgeue me al my synnes.

Consyder howe myne enemys are many / and beare a malycious hate agaynst me.

O kepe my soule / & delyuer me let me not be confounded / for I haue put my trust in the.

Let innocency / and ryghteous dealing wayte vpō me / for my hope is in the delyuerer Israel (O God) out of all his trouble

The antheme.

The defaultes of my youth / & my ignorancyes reineimbre not O Lorde.

The antheme.

I trust to se.

The lorde is my lyght / & my saluacio / whō shuld

S. Y.

serere mei, quia vni-
cus et paup̄ sū ego.

Tribulationes cor-
dis mei multiplica-
te sunt, de necessita-
tibus meis erue me
Exde humilitatem
meam et labore me-
um, et dimitte vni-
uersa delicta mea.

Bespice inimicos
meos quoniam multi-
plicati sunt, et odio
iniquo oderunt me.
Custodi animā me-
am et erue me, non
erubescam quoniam
spectauit in te.

Innocentes et rec-
ti adheserunt mihi,
quia sustinuit te, lib-
erta deus Israell,
ex omnibus tribula-
tionibus suis.

Antiphona.
Delicta iuuentutis
mee, et ignorantias
meas ne meminetis
dhe. **A**ntiphona,
Credo viderē.

Palma. xxvi.
Dominus il-
luminatio
mea, et salus mea

The Dirige.

que in timebo, dñs
protector; vt me mee,
a quo trepido abo.

Dum appropiant
super me nocentes,
vt edant carnes me
as, qui tribulat me
in iniustis, tpsit hi:
sciam suac et cec:
derunt.

Si constant ad:
uersum me casta,
non timebit cor me:
um, si exurgat ad:
uersum me pultum
In hoc ego sperabo.

Unam peti a do:
mino hanc requicā.
vt inhabitem n̄ do:
mo dñ omib⁹ di:
ebus vtce mee, vt
videā voluntatem
domini, et vissim
tempus eius.

Quā abscondit me
in tabernaculo suo
In dñe malorum, p̄to
text me n̄ absconde
co tabernaculo sūt,
I petra exaltauit me
E canus exaltauit

I feare: the lord is the strength
of my lyfe/ for whō then shulde
I be afayed: 

¶ herfore when the wycked(e
uen myne enemys & my foes)
came vpon me / to eate vp my
fleshe/ they stumbled/ and fell.

¶ hough an hoost of mē were
laid agaynst me/ yet shall not
my harte be afayed: & though
ther rose vp warre agaynst me
yet wyll I put my trust in him.

One thyng haue I desyred of
the lord whych I wyl require/
namely that I may dwel in the
house of the lord all the dayes
of my lyfe / to beholde the fayre
bewty of the Lord/ and to by:
syte his temple. 

¶ or in the tyme of trouble he
hath hydde me in hys taberna:
cle/ yee in the secrete place of his
dwellynge hath he kepte me/ &
set me vpon a rocke of stone.

¶ nowe hath he lyfted vp

The Dirige.

my head aboue myn enemyes,
that cōpassed me rōude about.

caput meum super
in mīcos meos.

Therfore wyll I offre in hys
dwellynge the oblation of thā-
kes geuyngē: I wyl both syngē
& speake prayses vnto the lorde
Herke vnto my boyce(o lord)
whē I crye vnto the: haue mer-
cy vpon me and heare me.

My harte speaketh vnto the /
my face seketh the/yee lorde thy
face wyll I seke.

O hyde not thou thy face from
me/cast not thy seruaunte of in-
displeasure.

Thou art my succourre/leauē
me not / nother forsake me! **O**
God my saueoure.

Hor my father & my mother
haue for aken me/but the lorde
hath taken me.

Showe me thy waye(o lorde)
and leade me in the ryght path
because of myne enemyes.

Delyuer me not in the wylles

Et immolauit in ta-
bernaculo suo,ctus
h: statim vociferat-
ns, cātabo et psal-
mū dicam dom. no.

Exaudi dñe vocē
meam qua clamaui
ad te , miserere mei
et exaudi me.

Iibi dixit coȝ metā
exquisiu:t te facies
mea faciē tuā domi-
ne requicām.

Le auertas faciem
tuam a me,ne decli-
nes in ita a seruo
tuo.

Diutor me⁹ es tu
ne derelinquas me,
neq; despicias me
deus salutaris me⁹
Qm̄ pater meus et
mater mea derelin-
querunt me,dñs au-
tem assumpli me.

Legem pone mihi
dñe i via tua, a diri-
ge me i seuita recta
pp̄t i mīcos meos.
Le tradidetis me

The Dirige.

In animas tribulan-
tium me, qui insur-
rexit in me testes
iniqui, et mentita
est iniquitas libi.

Credo videre bona
domini, in terra vi-
uentium.

Expecta domini virtutem
age, et conforta
eum cor tuum a suspi-
cione dominum.

Cantiphona.
Credo videre bona
domini, in terra vi-
uentium.

Consortio.
In memoria eterna
erit iustus.

Responsus.
Ab auditione mala
non timebit. Pater
noster. Et ne nos in-
ducas in temptationem.
Sed libera
nos a malo.

Cantico quarti.
Tota omnia
(id est) curatio
funeris conditio,
sepulture, popa ere
quarum, magis v.

of myn aduersaries / for ther are
false wytnesse vp agaynst me / &
they ymagine my schyfe.

Neverthelesse I beleue verely
to se the goodnesse of the Lord
in the lande of lyuyng.

O fary thou the lordes leasure
be stronge / let thyne harte be of
good confort / and wayt thou
styl for the Lord. **A**ntheine.
I trust to se the goodnes of the
lorde: in the lade of the lyuyng.

The versicle.

The ryghteous shalbe in eter-
nall remembraunce.

The answere.

He shal not feare euyl speaking
Our father. And leade vs not
But delyuer.

Concordia. **S.** August.

All these thynges (that
is to saye) the busynes
of the deade / the condicione
or maner of y' sepulture / the pōpe
of the Dirige they are more the

The Dirige.

comforde of the lyne then the uorum solatia sūt,
helpe of the deade / yf a sump-
tuos buryall doth auayle the
wycked / then a sinall or none
shall hynder the good / to y^e pur-
puled ryche man the company
of hys seruautes / dyd exhibite
solempne exequies in the syght
of men / but much more solemp-
ner exequies dyd the mynistry
of angels exhibite to the poore
stabed Lazarus in the syght of
God / which angels carryed him
out not into a marble tobe but
they carryed hym vp into the bo-
some of Abrahā.

Respounce.
The dead bodies of thy serua-
tes haue they geue unto y^e fou-
les of the eyre to be denoured / &
the flesh of the saintes the bea-
ties of the lande .

Clericale.
Theyr bloode haue they shede
lyke water on euery syde of Je-
rusalem / and ther was noman
to bury them.

quam subsidia mo-
tuorū. Si aliquid
prodest ipsis sepul-
tura p̄ciola, obicit
p̄o vilis aut nulla,
p̄eclaras exequitas
in conspectu homi-
nū purpurato illi di-
uiti turba exhibuit fa-
mulozū, sed multo
clariores in cōspec-
tu dōmini, v̄lseroso
illi Lazaro ministri-
cū p̄ebuit angelο-
rū qui eū extulerūt
in marmarium tu-
mulum sed in abza-
hee sinū sustulerūt.

Responsoriū.

Psalmo. lxxviii.
poluerūt morticinis
teruozū tuozū escas
volatilib⁹ celi car-
nes sc̄tor̄ tuoz̄ be-
stis **C**lericus.

Effuderunt sangu-
inem eorū, tāq̄ aquā
incituum Ierusa-
lem, et non erat qui
sepeliret.

The Dirige.

C^{on} repetitis.

Carnes sanctorum
tuorum bellis tere.

C^{on} lectio quinta.

N^{on} men contemp-
nenda et abuicida
sunt corpora defuci-
ta, maximeq^z iusto-
rū ac fideliū, qnozū
si abus tanq^z orga-
nis et vatis ad oia
bona opera sanctus
hsus est spiritus.

Antiquorū iustorū
funera, officiosa pie-
tate curata sūt, et ex-
equie celebrazate, et se-
pultura prouisa:
ipſiq^z cum viuerent
hec de sepeliendis
vel transferendis su-
is corporibus filii
mādauerūt. Et Co-
bias sepeliendo mor-
tuos deū pmeiuissē
cste angelo com-
memorazatur, ipse
quoz dominus die
certio resurrecius
religiose mulieris

C^{on} The repetition.

And the fleshe of thy sayntes
haue they geue unto y^e beastes.

C^{on} The v. lesson. Of S. Augu.

N^{on} yet for all that I are
the bodyes of the deade
to be contynned and cast away
specially of the ryghteous and
faythfull the whiche as vessels
and organs to al good workes
the holy ghost dyd vse. The
corse of the olde ryghteous men
wyth a diligent godlynes were
taken heide unto theyr exequies
celebrated and sepultures pro-
uided and they whē they lyued
of theyr bodyes to be buryed or
transferred to theyr chyldre gaue
commaundement. And Loþy
in buryenge the deade / the an-
gell beyng Wytnes gate than-
kes of God. The Lorde also
that the thyrde daye wolderyse
agayne doth openly declare the
good worke of the deuoute wo-

The Dirige.

men / and wylled it also to be declared & that she dyd it to the burial of him / and they also laudably are remembred in the gos-
pell whych toke his body from
the crosse & dyd ther indeupre
diligently and honourably to
cower and bury it.

C The responce gen. vi.
Joseph sayd unto hys brethren
I dye / and God wyl vsite you
and bryng ye out of thys lande
to the lade that he sware unto
Abrahain / Isaac / and Jacob .
Therefore toke he an oth of the
chylđren of Israell / and sayde:
whan God shall vsite you the
carry my bones from hence.

The verficle.

So Joseph dyed when he was
an hundred and ten yeare old
and they embalmed hym and
layde hym in a chest in Egipte

The repetition.

And God shall vsite you the

¶ O. I.

bonū opus p̄dicat,
p̄dicādūq̄ cōmēdat
quod vnguentū p̄-
ciosū super mēb̄a il-
lius effuderit, atq̄
hoc ad eum sepelien-
dū fecerit, et lauda-
biliter cōmemoran̄
in euāgelio, qui co-
pus ei⁹ de cruce ac-
ceptū diligēt atq̄
honorifice tegēdū
sepeliendumq̄ cura-
runt. **C** Relatio: 10
Dixit Joseph fra-
trib⁹ suis: Post mo-
teim mā deus visu-
tabit vos, et ascēde-
re vos faciet de ter-
ra ista, ad terrā quā
iurauit Abrahā Isa-
ac et Jacob. Cunq̄
adiurasset eos atq̄
dixisset, deus visita-
bit vos, aspōtate
ossa mea vobiscū de
loco isto. **C** Versus
Mortuus est exple-
tis centū decē vite
sue ānis, et cōditus
aromatib⁹, reposit⁹
est i loculo i egypto.
C Repatio.
De⁹ visitabit vos,

asportate ossa mea
vobis de loco isto.

Lección tertia. S.
Augustinus de cu-
ta a xed a p mortuis

Hec sunt quip
pe mortui nō
nulli vel in somnis,
vel alio quocunq;
modo apparuisse ut
uencibus. Sed ita
rūdēdū est, nō ideo
putādū esse mortu-
os ista sētire, q; hec
dicere vel iudicare
vel petere videntur
in somnis. Nam
et viuentes apparet
sepe viuentib⁹ do-
mententib⁹, dū ipsi nel-
ciunt se apariere, ab
eis (qui hec somnia-
runt) audiunt dicen-
tib⁹, q; eos in somnis
aliquid agētes vel
loquentes viderūt.
Si ergo me posset
aliquis in somnis vi-
dere, sibi aliquid qd
factū est indicāetm,
vel etiāqzqd futurū
est prēnūtiātem, cū
id ego p̄ossus igno-

The Dirige.

cary my bones from hence.

Ch. vi. lesson. S. August.

AHere are sayd many dea-
de men to haue appered
in dreaines or otherwayes to
the lyuyng. But it is to be an-
swered that for al that it is not
to be thoughtee that the deade
doth these thynges perceave.
Because they are semed such
thynges to aske / or to tell / or
shewe. For the lyuyng also do
often tymes appeare to other a
lyue beyng allepe when they
thē selfe do not know that they
do appeare / and yet they heare
them that hath thys dreamed
say that they haue sene them in
ther dreames speakyng or do-
yng somewhat. If then any
man can se me in thys dreame
tellynge hym what is al ready
done or shewyng hym before
hande / what is to come & I no
thyng knolwyng of it / and no

The Driuge.

thyngē at al myndyngē or pas-
syngē not onely what he drea-
meth. But whether he wake
while I slepe/or whether I wa-
ke while he slepe/or whether at
one tyme we do both slepe/or
both wake/when he sawe thys
dreame in the which he saw me
what maruayl is it yf the dead
not knowyngē nor perceavingng
these thynges/or yet se that of
the lyuyngē in theyr dreames.
And somwhat do saye whyche
whan they walke do knowe to
be true.

The Responce.

O Lord judge me not after my
dides. I haue done nothyngē
worthy to be accepted befor the
wherfore I besech thy maiesty
whych art the only god to clese
me fro myne iniquity.

CVerse.
And yet agayne walhe me fro
myne vnryghteousnes/ & clese
me fro my synne for I cōfesse I
haue only trespassed against the.

Do.u.

ro, et oīno non b̄des-
re, nō solum quid si
le sōntat, sed utrum
dormiente me vigi-
let, an vigilante me
dormiat, an bno co-
dēq̄ tempore vigi-
leus abo siue dor-
mamus, qñ ille sō-
niū videt, et in quo
me videt. Quid int-
rū, si nescientes mo-
tui nec ista sentien-
tes, tamen a viuen-
tib⁹ videtur in son-
nis, et aliquid dicū
quod euigilātes ve-
rum esse cognoscāt.

Responso.iii.

Domine secundum
actum meū noli me
iudicare, nihil dig-
nū in conspectu tuo
egi, ideo depcoz, ma-
iestatem tuam, vt
tu deus dereas int-
quitatem meam.

Curcius.

Amplius laua me
domine ab iniusti-
tia mea, et a delicto
meo munda me, q̄
tibi soli peccauit.

The Virge.

Repetition.

wherfore I besech the.

The xxxv. psalme.

G. Repetitio.
Ideo deprecor. sc.
C. Psalmus. lxxii.

Expectans ex-
pectauit dñm,
et intēdit mihi, et ex-
audiuit p̄ces meas,
At edurit me de la-
cu miserie, & de luto
fecis, et statuit su-
pra petrā pedes me-
os, et direxit gress⁹
meos.

At imisit in os me-
um canticum nouā,
carmen deo nostro.
Videbunt multi et
timebunt, et spera-
bunt in domino.

Beatū vir cuius
est nomen dñi spes
eius, et non resper-
it in vanitates et in
sanias falsas.

Multa fecisti tu do-
mine deus me⁹ ma-
rabilia tua, et cogi-
tationibus tuis nō
est q̄ simulis sit tibi.

IWayted paciently for the
lord whiche enclyned him
selfe to me, & herde my callyng.
He brought me out of the hor-
rible pytte/out of the myre and
claye: he set me fete vpon the
rocke/& ordeyned my goynges.
He hath put a newe sōge in my
mouth/euen a thankesgeuyng
vnto our God. ■■■■■

Many men seyng thys shall
feare the lord/& put theyr trust
in hym. ■■■■■

Blessed is the mā that setteth
hys hope in the Lorde/ & tur-
neth not vnto the proude & to
such as go aboune wyth lyes.

O Lorde my God / great are
the wonderous workes/ which
thou hast done: & i thy though-
tes towardes vs / ther maye
none be lykened vnto the.

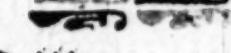
The Distige.

I wolde declare theſe ſpeake
of them: but they are ſo many
that they can not be tolde.

Sacrifice & offryng thou wol-
dest not haue/ but a body haste
thou ordeneſt/burntofferynges
& ſacrifice for synne / thou haste
not alowed. Then sayd I: Lo
I come. 

In the begynning of the boke
it is wytte of me/ that I ſhuld
fulfyll thy wyll o my God/and
that I am cōtent to do:yee thy
laſwe is wythin my harte.

I wyll preach of thy ryghtu-
ousneſſe/in the great congrega-
cion: Lo I wyll not refrayne
my lyppes (o Lorde) and that
thou knowest. 

I do not hyde thy ryghtuous-
neſſe in my herte / my talkynge
is of the truthe/ & ſauinge helth:
I kepe not thy louyngē mercy
& faythfulneſſe backe from the
great congregacion. 

Do. iii.

Hnnunciaui et lo-
cutus ſu, multipli-
cati ſunt ſuper nu-
merum.

Sacrificium et ob-
lationē noluisti , au-
res autem perfecisti
mihi , holocaustum
et p̄o peccato non
poſtulaſti,tunc dixi
ecce venio.

In capite libri scri-
ptum eſt de me vt
facerem voluntatē
tuā,deus meus vo-
lui , et legem tuam
i medio cordis met .

Hnnunciaui iusti-
ciā tuam in ecclēſia
magna , ecce labia
mea non prohibebo
dñe tu ſcisti,

Iusticiam tuā non
abscondi , in corde
meo, veritatem tuā
et ſalutare tuū dixi,
non abscondi mīeri
cordiam tuam, & ve-
ritatem tuam a co-
ſilio multo.

Lor Dirige.

Tu autem dñe ne
longe facias misera-
tiones tuas a me,
mia tua et veritas
tua semper suicepe
cunt me.

Qui circundederat
me mala quoqum
non est numerus,
cōprehenderunt me
imiq̄tates mee, et nō
potui ut viderem.

Multiplicate sunt
luper capillos capti-
tis mei, a cor meum
derelinquit me.

Cōplacat tibi dñe
ut eruas me, domi-
ne ad adiuandum
me respice.

Cōfundat et reue-
reātur simul, qui q̄
tunt animam meā
ut auferant eam, cō-
uertātur tetragonum
et reuereātur qui
volunt mihi mala;

Eerant confessim
confusione suā, q̄ di-
cūt mihi euge euge.

Axultent et letent
sup te oēs q̄tētes te,

Turne not thou thy mercy fro
me o Lorde / but let thy louyng
kyndnesse and truth alway pre-
serue me.

Hor innumerable troubles ar
come aboute me / my synnes ha
ue taken suche holde vpon me /
that I am not able to loke vp /
Pee they are more in nōbre the
the heers of my heade / and my
harte hath fayled me.

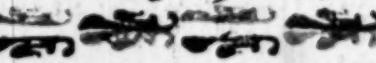
O Lorde let it be thy pleasure
to delyuer me / make hast o lord
to helpe me.

Let them be ashained and cō-
founded that seke after my soule
to destroye it / let them fal back-
warde / and put to cōfusio that
wyshe me euell.

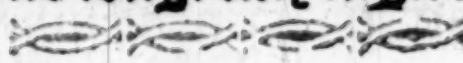
Let them be soone brought to
shame that crye ouer me there /
there.

But let all those that seke the
be ioyfull and gladde in the

The Dirige.

and let all such as delyte in thy
saluacion saye alway the lorde
be praysed. 

As for me I am poore and in
my serye / but the Lorde careth
for me. 

Thou art my helper / and rede
mer make no longe taryenge to
my God. 

C The Anteme.

Pleasyngē be it unto the (O
Lorde) for to delyuer me / lorde
haue regarde to helpe me. 

C The Anteme.

Heale my soule. 

C The xl psalme.

B Lessed is he that consy-
dereth the poorethe lorde
shall delyuer hym in the tyme
of trouble. 

T thou shalt preserue him and
kepe hym alyue / he shall make
hym to prosper vpon earth / and
shal not delyuer him to the wil
of hys enemyes. 

et dicant semper mag-
nificetur dominus
qui diligunt saluta-
re tuum.

Ego autem mendic-
sum et paup, dominus
sollicitus est mei.

A dutor meus et pro-
tector meus tu es,
deus meus ne tar-
daueris.

C Antiphona
Complaceat ibi do-
mine ut eruas me,
domine ad adiuua-
dum me respice.

C Antiphona
Sana domine,

C Psalmus xl.
B Eatus qui si-
telligit super
egenum et paupe-
rem, in die mala libe-
rabit eum dominus.
O dominus conser-
uet eum et vivifecet
eum, et beatum faci-
at eum in terra, et
non tradat eum in au-
gumentum eius.

Dis opē ferat illi
super lectū doloris
eius, bniuersū stra-
tum eius versasti in
infirmitate eius.

Ego dixi dñe misere-
rere mei, sana aliam
meā qz peccavi tibi.
Inimi ci mei dire-
cunt mala mihi quā
do moxietur et peri-
bit nomen eius.

Et si igrediebatur
vt videret vana lo-
quebatur, coz eius
congregauit iniqui-
tatem sibi, egredie-
batur sozias, et loq-
batur in idipsum.

Aduersum me su-
lurabāt oēs inimi-
ci mei aduersū me co-
gitabāt mala mihi.

Erbum iuquum
fōsticuerunt aduer-
sum me, nunqđ qui
dormit non adiucet
vt resurgat.

Eteni homo pacis
mēe in quo sperauī
qz edebat panes me-
os, magnificauit su-
ḡ me supplatationē.
Traute dñe misere-

The Dirige.

The Lord shall refresh him
whan he lyeth sycke vpon hys
bedde / yee thou makest hys bed
in all hys syckenēs.

Isayd Lord be merciful vn-
to me / heale my soule / for I ha-
ue syined agaynst the.

Ayne enemies speake euel vp
on me: whē shall he dye / & whē
shall hys name perlysh:

Though he came in to se / yet
meaned he falsohed in hys hert /
heapyngē myschefe vpon hym
selfe.

Hill they that hate me rūne in
together agaynst me / and yma-
gyne euell agaynst me.

They haue geuen a wycked
sentence vpon me / whan he ley-
eth / he shall ryse vp nomore.

Veē euē myne owne familier
frende whom I trusted / which
dyd eate my bread hath lyft vp
hys hele agaynst me.

But be thou mercyfull unto

The Disme.

me (o lord) rayse thou me vp/
and I shall rewarde them.

By thys I knowe thou fawou-
rest me / that myne enemye shal
not triumphhe ouer me.

Thou hast holdē me because
of myne innocency / and set me
before thy face for euer.

O blessed be the lord God of
Israel from hence forth and for
ever more. So be it. So be it.

C The Antheme.

Heale my soule Lorde for I ha-
ue synned agaynst the.

C The Antheme My soule.

C The.xli.psalme.

Like as the herte desy-
reth the waterbrokes / so
desygeth my soule after the o god
My soule is thurstye for God /
reeuen for the hyuyngre / When
shall I conie & beholde the face
of God.

My teares are my meate daye
Byght / whyle it is dayly sayd

Vp.i.

rere mel, & resuscita
me et recrribuā eis.

In hoc cognoui
qm̄ voluisti me, qm̄
non gaudebit iniun-
cus meus sup̄ me.

Me autem proptes
innocentiam suscep-
pisti, et confirmasti
me in conspectu tuo
in eternum.

Benedictus dñs
deus Israel a secu-
lo et in seculum, si-
at fiat, Antiphona.
Dana dñe anima
meam, quia pecca-
uit tibi. Antiphona.
Sicut uita mea.

Palmus.xli.

Uemadino •
dum deside-
rat ceruus ad fontes
aquarum, ita deside-
rat anima mea ad
te deus.

Sicut uita mea ad
deum fontem uiu-
qñ venia et appa-
bo ante faciem dei.

Euerunt mihi la-
chryme mee panes
die ac nocte dū dicet.

The Dirige.

misit quotidie ubi
est deus tuus.

Hec recordatus sum
et effudi in me animam
meam, quoniam transibo
in locum tabernacula-
li admirabilis vocis
ad dominum dei, in vo-
ce exultationis et
confessionis; sonus
epulantis.

Quare tristis es
anima mea, & quare con-
turbas me.

Expecta in deo, quoniam
adhuc confitebo; illi
salutare vult' mei.
Et deus meus, ad
me ipsum anima mea
conturbata est, propter
terram memori ero cui
de terra Iordanis
et hermonis a mon-
te modico.

Hyscus abyssum
invocat, in voce ca-
charactarum tuorum
omnia excelsa tua &
fluctus tui, super me
transierunt.

In die mandauit
dominus misericordia;

vnto me where is now thy god
Nowe wher I thynke therby
I poure oute my herte by my
selfe; for I wold fayne go hence
with the multitude / and passe
out with them vnto the house
of God / in the boice of prayse &
thankes geuyng / among suche
as kepe holy daye.

Why arte thou so full of hevy-
nesse (O my soule) and why art
thou so vnquiet within me?

Put thy truste in God / for I
wyll yet geue hym thankes / for
the helpe of his countenance.

My God / my soule is vexed
within me / therfore I remem-
bre the lande of Iordan / & the
lytle hyll of Hermonny.

One depe caleth another with
the boice of thy wistles / al the
waues and water floodes are
gone ouer me.

The lord hath promysed his
louynge kyndnesse dayly / ther-

The Dirige.

sore wyll I prayse hym in the nyght seaso/ & make my prayer unto the God of my lyfe.

I wyll saye unto God my stony rocke: Why hast thou forgotten me? Why go I thus heuely? While the enemy oppresseth me Whyle my bones are broken / & whyle myne enemys cast me in the teth dayly sayenge unto me: Where is now thy God.

Why arte thou so heuy (o my soule) and why art thou so dysquieted wrythyn me?

Put thy trusste in God/ for I wyl yet thake him for the helpe of hys countenaunce/ & because he is my God.

C The antheime.

My soule thrusted for good/ the luyng fountayne/ whan shal I ones come and appere before the face of God.

C The versicle,

Gene not the soules unto bea-

Pp.ii.

diam suam, et nocte canticū eius, apud me oratio deo vite mee.

Dicam deo suscep-
to; meus es, quare
oblitus es mei, et
quare contristatus
incedo dum afflige
me inimicus.

Dum constringunt
ossa mea, ex pbaue-
runt mihi qui tribu-
lant me trunca mei
dū dicunt, mihi per
singulos dies, ubi
est deus tuus.

Quare tristis es
anima mea, et qua-
re conturbas me.

Spera in deo, qm̄
adhuc confitebo; il-
li salutare vultus
mei et deus meus.

C Antiphona.
Sicutluit anima mea
ad deum sōtē viua,
qm̄ ventam et appa-
rebo ante faciē det,

C Versus.
Re tradas bestias

The Disme.

animas cōstentes tibi. **R**esponsum.

Et animas pauperum
tuorum ne obliuiscaris in finem.

Pater noster. &c.

Lectio. vii. i. cor. xv. b.

Acce misterium vobis dico, deus quidem resurgemus, sed omnes immutabimur. In momēto, in ictu oculi, in nouissima tuba (canet enim tuba) et mortui resurgent incorrupti, et nos immutabimur. Oportet enim corruptibile hoc induere in corruptionem, et mortale hoc, induere immortalitatem. Cū autem mortale hoc induerit immortalitatem, tunc sicut sermo qui scriptus est Absorta est mox in victoria.

Responsorium.

The answere.

And never forget the soules of thy poore.

Our facher which art. &c.

The. vii. lesson.

i. Cor. xv. b.

Beholde I saye unto you a mystery/ We shal not all sleep/but we shall all be chaunged/ and that sodely and in the twinklyng of an eye at the tyne of the last trompe. For the trompe shal blowe & the deade shall ryse vncorruptible/ & we shalbe chaunged. For thys corruptible must put on vncorruption/ and thys mortal must put on immortallite. But whā this corruptible shall put on incorruption/ and this mortall shall put on immortallite/ then shall the worde be fulfylled: Deathe is swallowed vp in victory.

The response.

The Dñege.

we shall all be broughte before
the iudgement seate of Christ /
where euery one of vs shall ge-
ue accōptes for hym selfe vnto
God.

C The versicle.

And he shall reward euery man
accordyng to hys dedes.

C The repetition.

where euery man shall gene ac-
compt. &c.

C The. vni. lesson.

i. Thessa. iii.

We wolde not brethren
that ye shulde be igno-
raunt concernyng them that
are fallen aslepe that ye sorowe
not as other do which haue no
hope / for yf we beleue that Je-
sus dyed and rose agayne. Euē
so then also whych slepe by Je-
sus shal God bryng wyth him /
for thys we say vnto you in the
worde of the Lorde / that we
which lyue and are remayning

pp. iii.

Omnes enim nos
manifestati oportet
ante tribunali r̄pi,
vbi unusquisq; de se
tacionem refecet.

C Ecclesiasticus.

Et ipse reddet vni-
cuius iuxta opera sua

C Repetitio.

Ubi unusquisq; de
se rationē referet.

C Laetatio ecclesia.

Thessa quarto.

Nolum⁹ asit
vos ignoran-
te fratres de domi-
nibus vt nō cōris-
temini, sicut et certe
ri qui spem non ha-
bent. Si enim credi-
mus qđ Jesus mortu-
us est et resurrexit:
ita et deus eos qui
dominerunt p̄ Iesū
adducet cū eo. Hoc
enim vobis dicim⁹
in verbo domini, qđ
nos qui viutus,
qui residui sumus

In aduentū dñs, nō
prenentemus eos q̄
dormierunt. Quo-
mā ipse dñs in iussu
et in voce archange-
lit et in tuba dei des-
cēdet de celo, et mor-
tui qui in christo sūt
resurgent p̄ximū de-
inde nos qui vili-
m⁹, q̄ relinquimur,
simul rapiemur cū
illis in nubibus ob-
uiā dñs in acra, et
sic séper cū dñs eri-
mus. Itaq̄ cōsolati-
mini in uice in ver-
bis istis. Respolozlū
Nunc aut̄ Christus
resurrexit a mortu-
is, p̄imitie dormi-
tū, qm̄ quidē per ho-
minē mors, et p̄ ho-
minem resurrectio
mortuorū. Et sicut
in Adā oēs moriūt,
ita et in xp̄o oēs vi-
uiscabuntur, vnu-
quisq; aut̄ in sus or-
dine. ¶ Versus.
Primitie xp̄s deide
et qui sūt xp̄i, q̄ cre-
diderūt i aduentū ei⁹

C. Genetio.

The Dirige.
in the comynge of the Lord
Shall not come yer they whiche
slepe for the lord hymselfe shal
come downe from heauē wyth
a shoute and voice of the archā
gell and wyth the trōpe of god
& the deade in Christ shal aryse
fyrl than shall we whiche lyue
& remayne be caught vp wyth
thē also in the cloudes to mete
the Lord in the ayer & so shall
we euer be wyth the Lord.
Wherfore cōferte your selfe one
an other wyth these wordes.
¶ The responce. i. Cor. xv.
Now is Christe rysen from the
deade & is become the fyrl fru-
tes of thē that slepe / for by one
mā cometh death & by one mā
the resurrectiō of y' dead for as
they all dye in Adā so shal they
al be made aliyue in Christe but
euery one in his order. ¶ verse.
The fyrl is Christe thē they y'
belōgeth unto ch̄st whē he cō-
meth. ¶ The repetition.

The Vtige.

Enery one in hys order.

C The. vi. lesson. Joh. v.

Uerely verely I say unto you / Who so heareath my woorde / & beleuech hym that sente me / hath everlastyng lyfe / & cometh not in to dāpnacion / but is passed thorow frō death unto lyfe. Verely verely I saye unto you the houre cometh / & is now already that the deade shall heare the voice of the sōne of god / & they that heare it / shal lyue / for as the father hath lyfe in hym self / so lyke wyse hath he geueē unto the sōne to haue lyfe in hi self / & hath geueē hi power also to execut iudgement / because he is y^e sōne of mā Mar aail not re at this / for y^e tyne cometh / by which al y^e are in / y^e graues shal heare his boy^e / & shall go forth they that haue done good unto the resur^rrection of lyfe / but they th^t haue done euell / unto the i^r surreccioⁿ of dānaciō

Unusquisq^b autem
in suo ordine.

Lectio. ic. fol. v.

Amen amē dī
co vobis q^z
qui dībūm meū au-
dit et credit ei q^z mis-
sit me, habet vitam
eternā, et in iudictū
nō venit, sed trāsit
a morte i vitā. Amē
amen dico vobis q^z
venit hora & nūc est
q^z mōrtui audient
vocē filii dei, et qui
audierunt, viuent.

Sicut enim pat̄ ha-
bet vitā i semet ipo,
sic dedit et filio vī-
tā habere i semet ipo
et potestatē dedit et
iudictū facere, q^z fi-
lius hominis est.

Molite mirari hoc
q^z venit hora in qua
oēs qui in monumē-
tis sūt, audient vocē
filii dei, et pcedēt q^z
bona fecerunt, in re-
surreccione vite qui
vero mala egerunt
in resurreccionem
iudicii.

The Dirige.

C The respounce.

O Lorde deliner me from euer
lastyngē deathe at the dredfull
daye / whan heauen and earth
shall be altered Whyles thou
shalt come to iudge the worlde
by fyre.

C The versicle.

Now Christ Jesus we most hū
bly beseche the to haue mercy
on vs / and that thou which art
come to redeme wretches from
synne and thraldome / Wylt not
cast awaie them / whome thou
hast so derely redeined.

C The respounce.

O Lorde deliner me from euer
lastyngē deathe at the dredfull
daye / whan heauen and earth
shall be alterd Whyles thou
shalt come to iudge the worlde
by fyre.

C The anthem.

My brused.

C The li. psalme,

C Responsum.

Libera me dñe de
morte eterna in die
illa tremenda. Quā
do celi mouendi sūt
et terra Dū veneris
iudicare seculum p
ignem.

C Versus.

Nunc xpe te petim⁹
in serere q̄s, qui ve
nisti redimere peccati
tos, noli condemna
re redemptos.

C Responsum.

Libera me dñe de
morte eterna in die
illa tremēda. Quā
do celi mouendi sūt
et terra. Dū veneris
iudicare seculum p
ignem.

C Antiphona.

Crucibant.

C Psalmus. 44.

The Virgine.

C The. li. psalme.

HAve mercy vpon me (oh God) accordyngē to thy great mercy.

And accordyngē to the multitude of thy compassion / wype awāye myne inquitie.

Washe me more frō myne iniquite & clense me frō my synne.

For I knowlege myne inquitie / and my synne / is ruer before myne eyes.

Hagynst the only haue I synned / and haue done euell in thy syght / that thou mayest be iustifyed in thy wordes / and vanquish whan thou art iudged.

I was begottē in wycked heise / and my mother conceyued me in synne.

No thou hast loued truthe / the vnknowen and secrete thinges of thy wylledome / hast thou vttered vnto me.

Spynkle me lord with ysope

Q. i.

C Psalmus. i.

Miserere mei deus, scdm magnam misericordiam tuam.

Et scdm multitudinem miserationum tuarum, dele inquietatem meam.

Amplius laua me ab iniquitate mea, & a peccato meo mūda me.

Quā iniquitatem meā ego cognosco & peccatum meū contra me est semper.

Tibi soli peccavi & malum corā te feci, ut iustificeris in sermonibus tuis & vincas cum iudicaris.

Ecce enim in iniquitatib⁹ cōcept⁹ sum, et in peccatis concepit me mater mea.

Ecce enim veritate dileristi, incerta et occulta sapiētie tue manifestasti mihi.

Spges medonitiae

The Ditige.

Vispo et mundabo;
lauabis me & super-
niuem dealababo.

Gauditui meo da-
bis gaudiū & leticiā
et exultabunt ossa
humilia ta.

Huerte facie tua a-
pectis mets, et oēs
lūctates meas dele.

Cor mundum crea-
in me deus, et spiritu-
tum rectum innoua
in disceribus meis.
Le prouicias me a
facie tua, et spiritu
sanctum tuum ne
auferas a me.

Redde mihi letici-
am salutatis tui, et
spiritu p̄ncipali cō-
firma me.

Docebo i quos vi-
as tuas, et impul ad
te conuertentur.

Libera me de san-
guinibus deus, de
salutis mee, et et al.

Es so shall I be clene / thou shal
washe me and then shall I be
whyter then sno'we.

Into my hearyng shal thou
gene ioye / and gladnesse / & my
weykened bones shal be refres-
ched.

Turne thy face frome my syn-
nes / and wype awaye all my
wyckednesse.

Apure harte create in me (oh
Lord) and an vpryght spypyte
make a newe within me.

Caste me not away frome thy
face / and thy holy spypyte take
not frome me.

Restore vnto me the gladnesse
of thy saluacion / and strengthe
me with a p̄ncipall harte.

Iwil instructe y^e wicked that
they maye knowe thy wayes /
and the vngodly shalbe conuer-
ted vnto the.

Delyuer me frome bloudes
(oh lorde) the god of my helth

The Dirige.

and my tonge shal exalte thy
ryghtuousnes.

Lorde open thou my lippes/
& my mouth shall shewe forth
thy prayse.

For yf thou haddeſſe deſyred
ſacrefyces / I had ſurely geuen
it / but thou delitest not in burnt
ſacrefyces.

A ſacrefyce to God / is a low-
ly ſpyryte a contryte / & an hum-
ble harte / thou ſhalſe not dys-
pyle (O God.)

Deale gently of thy fauoura-
ble benevolence with Syon /
that the walles of Jeruſalem
maye be buylte agayne.

Then ſhalte thou accepte the
ſacrefyce of ryghtuousnes / obla-
cyon / and burnte offrynges / the
ſhal they laye calues vpon thy
aulter.

The Antheime.

My bruſed bones lorde ſhalbe
refreshed.

Mq. ii.

tabit lingua mea
iusticiam tuam.

Domine labia mea
aperies, et os meum
annunciabit laudem
tuam.

Quoniam si voluisses sa-
crificium dedillexem
vtiq[ue], holocaustis
non delectaberis.

Sacrificium deo spiritu
ritus contribulatus
cor contritum et hu-
militatum deus non
dispicias.

Berigne fac die in
bona voluntate tua
Syon, ut edificantur
muri Jeruſalem.

Tunc acceptabis sa-
crificium iusticie ob-
lationes et holocau-
ſta, tunc imponens
super altare tuum
victulos.

Antiphona.

Exultabunt domi-
ne oſta humiliata.

The Dirige.

Cantiphona.
Exaudi domine,
C. psalmus. Ixiiii.

E decet hi-
nus deus in
Sion et tibi redde-
tur votū i terusale.
Exaudi orationem
meā, ad te omnis ca-
to veniet.

Erba iniquorum p-
ualuerunt lup nos,
et impietatibus nos
tris tu ppiciaberis
Beat⁹ quē elegisti
et assūplisti, inhabi-
tabit in aedes tuis.
replebitur tu bo-
nis donis tue, sāc-
tum est tēplū tuum
mirabile in extate,
Exaudi nos de⁹ sa-
lutaris noster, spes
om̄ finium terre et
in mari longe.

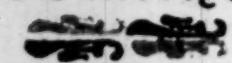
Reparans mōtes
in virtute tua accī-
tus potesta.

Aui cōturbas p̄o-

CThe anthem. Heare Lorde

CThe. lxxiiii. psalme.

Ahou(o God) arte pray-
sed in Sion / and to the
is the bowe perfourmed. 

Ahou hearest the prayer / ther-
fore commeth all flesh unto the
Oure mysdedes preuayle a-
gaynst vs / oh be thou merciful
unto our synnes. 

Blessed is the man whom thou
chosest and receauest unto the /
that he may dwel in thy court:
he shalbe satisfyed wyth yē plea-
sures of thy house / euen of thy
holy temple. 

Heare vs accordyng unto thy
woderfull ryghteousnes of god
our saluaciō: thou that art the
hope of al the endes of yē earth
and of the brode see. 

Which in hys strength setteth
fast the mountaynes and is gy-
ded aboute wyth power. 

Which stylleth the ragynge of

The Dirge

the see / the roarynge of hys wa-
ves / and the woodnes of the
people.

They that dwel in the vtter-
most parties are afraied at thy
tokens / thou makest both the
mornynge and euenyngē star-
res to prayse the.

Thou vysitest the earth / thou
waterest it and makest it verye
plenteous.

The ryuer of god is ful of wa-
ters / thou preparest man hys
come / and thys thou prouydest
for the earth.

Thou waterest hir forowes /
thou breakest the harde clottes
therof / thou makest it soft with
the droppes of rayne / & blesseth
the increase of it.

Thou crownest y^e yeare with
thy good / and thy fote steppes
droppe fatnes.

The dwellynges of the Wyl-
ernes are so fat also that they

Qq. vii.

fundum maris so-
num fluctuū eius,
turbabuntur ḡtes.
Et tinebāt qui ha-
bitant terminos a
signis tuis, exitus
matutini et vespere
delectabis.

V isitasti terram et
inebriasti eam, mul-
tiplicasti locupleta-
re eam.

E lumen dei reple-
tum est aquis, para-
sti cibū illozum quo-
niam ita est prepa-
ratio eius.

B iuos eius inebri-
ans multiplica ge-
nitina eius, i stilli-
ciosus eius letabik
germinans.

B enedices corone
anni benignitatis
tue, et campi tut re-
plebūtur ubertate.
Inquiescet specio-
sa deserti, exulta-

Mone tolles acclgas

Induti sūt artetes
ouī, et valles abū-
dabū frumento, cla-
bunt etenim himnū
dicent. Antiphona.
Exaudi domine ora-
tionem meā, ad te
omnis caro ventet.
an. **H**e suscepit.

Psalmus. lxi.

Deus de⁹ me⁹
us, ad te de-
luge vigilo.

Sicut uit⁹ i⁹ anima
mea, & multiplici-
ter tibi caro mea, in
terra deserta subia
et in aquosa.

Sicut in sancto appa-
rui tibi, ut viderem
virtutem tuam et
gloriam tuam.

Quoniam melior est misericordia
tua super vias labia
mea laudabunt te.

Sicut benidicam te
in vita mea, et in no-
mine tuo lauabo
manus meas.

Sicut adipe i⁹ p̄n-
quedinc repletur
aria mea, et labuz ex-

The Whiche.

droppe with all & the lytle hyl-
les are plesaunt on every syde.

The feldes are full of shepe
the valeis stond so thycke with
corne that they laugh & synge.

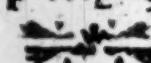
Antheme. Hear my prayer
o lord unto the shal euery cre-
ature come. **A**ntheme. hath
receyued. **C**he. lxiij. psalme.

O God thou arte my God
early wyll I seke the.

My soule thysteth for the / my
flessh longeth after in a baren
& drye lande wher no water is.

Thus do I loke for the in thy
sanctuary / that I myght behold
thy power and glory. 

Eor thy louynge kyndnesse is
better then lyfe / my lyppes shal
praye the. 

As lōge as I lyue wil I mag-
nifye the / and lyfte up my han-
des in thy name. 

My soule is satysfyed euen as
it were wyth mary & fatnesse /

The Dirige.

When my mouth prayseth the
with ioyfull lyppes.

In my bed wyl I remembre the
and when I wake my talkyng
shall be of the.

For thou hast ben my helper/
and vnder the shadowe of thy
wynges wyl I rejoyce.

My soule hangeth vpon the/
thy ryght hand vpholdeth me.

They seke after my soule/ but
in bayne / for they shall go vn-
der the earth.

They shall fal into the swerd
and be a portion for fores.

But the kyng shall rejoyse in
God/ al they that swere by him
shal be comeded/ for the mouth
of lyers shalbe stopped.

C The. lxvi. psalme.

God be merciful unto vs
blesse vs & shewe y' light
of his countenaunce vpon vs.
That we maye knowe thy
way vpon earth/ thy saluacion

ultations laudat
bit os meum.

Si memoꝝ fui cui
super stratum meū,
in matutinis medi-
taboꝝ in te.

Quia fuisti adiua-
tor meus, et in vela-
mento alarum tu-
ram exultabo.

Abhesit aia mea
post te, me suscepit
dexter tua.

Ipsi vero in vanis
quesierunt anima-
nem, introibūt in
inferiora terre.

Tradentur in ma-
nus gladii partes
vulpium erunt.

Ex vero letabitur
in deo laudabuntur
oꝝ q̄ iurāt in eo, q̄
obstructū est os lo-
quentium iniqua.

¶ psalmus. lxi. t.

O Deus miseri-
citat nbi et bni-
dicat nobis, illumi-
net vultū suū super
nos & misericordiāt nbi.
¶ cognoscamus
in terra viam tuā,
in omniisq; gētibus

The Dirige.

salutare tuum.

Confiteant tibi populi deus, confiteant tibi populi oes.
Metentur et exultent gentes, qm iudicas populos in equitate et gentes in terra dtriges.

Confiteatur tibi populi deus, confiteatur tibi populi oes, et terra dedit fructum suum.

Benedicat nos deus noster benedicat nos deus, metuat eum oes fines terre. Antiphona.

Me suscepit dextera tua domine.

Antiphona.

A porta inferi.

Cadent Ezechias

Step. iiii. viii.

Ego dixi, in di midio dierum meorum vadam ad portas inferi, qsiui residuum annorum meorum

amonge all heathen.

Let the people prayse the (O God) yet let a peple prayse the

O let the people rejoyle and be glade / that thou iudgest the folke ryghteouslye / and gouernest the nations vpon earth.

Let the people prayse the (O God) let all people prayse the / the earth hath geuen hir frute.

God euere our owne god geue vs his blesynge.

God blesse vs / and let all the endes of the Worlde feare him.

The Antheme.

Lorde thy ryght hande hath defeded me.

The Antheme.

Frome the gates.

Cthe songe of Ezechias.

Say the. xxxvii. chapter.

Thought I shulde haue gone to the gates of hell in my beste age / and haue wasted the resydue of my yeares.

The Targe.

I sayd within my selfe / I shal
neuer visyte God in this lyfe / I
shall neuer se man amonge the
dwellynges of the Lorde.

M yne age is folden vp togy-
ther / and taken away from me
lyke a shepelerdes cotage my
lyfe is helven of lyke as a we-
uer cuttes of his webbe.

W hyle I was yet takyng my
rest he hewed me of / and made
an ende of me in one waye.

I thought I wolde haue ly-
ued vnto the morowme / but he
brused my bones lyke a lyon / &
made an ende of me in one day

T hen chattered I lyke a swal-
lowe / and lyke a crane / & mour-
ned as a done.

I lyfte vp myne eyes into the
heyght / O Lorde (sayd I) vyo-
lence is done vnto me / be thou
suertye for me.

W hat shall I speake or saye/
that he maye do this: that I

Vr. I.

D istis videbo de-
minum deum in tes-
ta viuentium, non
aspiciam hominem
ultra, et habitatoꝝ
quietis.

G eneratio mea ab-
lata est et couoluta
est a me, quasi taber-
naculum pastorum,
precisa est velut a
terence vita mea.

D um adhuc oredi-
ter succidit me, de-
mane usq; ad vespe-
ram finies me.

E perabā usq; ad
mane, quast leo sic
contrivit omnia os-
sa mea, de mane us-
q; ad vespertam fini-
es me.

E scut pullus hy-
rundinis sic clama-
bo, meditabo; vt co-
lumba.

A ttenuate sūt ocu-
li mei suspicentes
in excelsū, dñe vi pa-
cio; responde p me.

Q uid dicā aut qd
respondebit mihi cū
ipse fecerim, recog-

The Dirige.

tabo omnes annos
meos, in dignitati
ne anime mee.

Domine si sic vint
tur et in talibus vi-
ta spiritus mei, cor-
ripies me et vifca-
bis me, ecce in pace
amoritudo mea a-
marissima.

Tu autem eruisti
aiam meam ut non
periret, piecisti post
tergum tuū omnia
peccata mea.

Quia non inservi
confitebit tibi, neqz
mozs laudabit te.
Dō expectabūt qui
descendunt in lacū
veritatē tuā, viues
viuens ipse cōfitebi
tur tibi sicut et ego
hodie, pax filius no-
tā faciet veritatem
tuam.

De saluū me fac,
et psalmos nostros
cantabimus cūctis
diebus vite nostre,

Bacpanona.

maye lyue out al my years/ye^t
in the byternessee of my lyfe.

Verely(Lord)men must lyue
in bytteresse / and all my lyfe
muste I passe dāer therin / for
thou raysest me up and wakest
me/but I wylbe well contente
with this bytternesse. 

Neverthelesse my conuersaciō
hath so pleased the / that thou
woldeste not make an ende of
my lyfe/so that thou haste caste
my synnes behynde thy backe.

For hel prayseth not the/deth
doth not magnifye the. 

They that go downe into the
graue prayse not thy truth/but
the lyuyngē:ye the lyuyngē ac
knoledge the lyke as I do this
daye/the fether telleth his chil-
dren of thy faythfulness. 

Deluyer vs(O lorde)and we
wyl synge prayses in thy house
all the dayes of our lyfe. 

The antheime.

The Districte.

Frome the gates of hell / Lord
delyuer theyr soules.

C The antheime.

Let every spypite.

C The. Cribut. psalme.

Prayse ye the lord of hea-
uens / prayse ye hym in
the hygh place.

Prayse ye hym al his angels /
all his powers prayse ye hym.

Prayse ye hym sonne & moone
al sterres & light prayse ye hym

The highest of heuens prayse
ye hym / & the warters that are
aboue the heuens / let thē prayse
the Lordes name.

For by his worde all thinges
were made / by his commaunde-
ment all thinges were created.

He hath stablysshed thē euer-
lastyngly and into the worlde
of worldes / he hath set a lawe
that shall not er spyre.

Prayse ye the lord of the earth
ye dragges / all dependentes.

R. y.

A porta inferi , erne
domine aias eoꝝū.

C Antiphona.
Omnis spiritus.

psalmus. Cxlviii.

Audate do-
minū de ce-
lis, laudate eum in
excelsis.

Audate cum oēs
angeli eius, lauda-
te eū oēs vtutes ei⁹

Audate eum sol &
luna, laudate eum
oēs stelle et lumen.

Audate eū celo ce-
lozum, et aque que
super celos sūt, lau-
det nomen domini.

Quia ipse dixit et
facta sunt, ipse man-
dauit et creatuā sūt.

Statuit ea in ete-
nū & in seculū seculi
preceptū posuit &
non p̄teribit.

Audate dominū
de terra, dyachonis
et omnes abissi.

The Dright.

Ignis grando, nre
glasies, spūs pcella-
tuu, que faciat ver-
bum clus.

Nōtes & oēs colles
signa fructifera et
omnes cedri.

Bestie et bniuersa
pecora serpentes et
volucres pennace.
Beges terre et oēs
populi, p̄ncipes et
oēs iudices terre.

Aiuenes et virgi-
nes senes cum iuni-
orib⁹ laudet nomen
dñi, q̄ exaltat⁹ est
nomen eius solius.
Confessio eius sup-
celū & terrā, et exal-
tauit cornu populi
sui.

Hymn⁹ omnibus
s̄actis eius filius Is-
rael populo appro-
pinquantib⁹.

Psalmus. Cxlii.

Autate domi-
no canicū
nousi, laus eius in
ecclesia sautorum.

Hyre / hayle / snowe / yse / stor-
mes of wyndes that do his co-
maundement.

Mountaynes & al lytel hylles
woodes berynge fruyte / & al ce-
dre trees.

Bestes and al maner of cattel
serpentes and fethered soules.

Hynges of the earth / and all
people / prynces and all iudges
of the earth.

Bachelors and maydens olde
mē and yonge / let them prayse
the name of the Lorde / for the
name of hym onely is exalted.

The knowlegyng of him is a
boue heauen & earth / & he hath
exalted the horne of his people

Daude be unto al his sayntes
to the sonnes of Israell / to the
people approchynge unto hym.

C The. Cris. psalme.

Sunge ye unto the lord a
newe songe / let the con-
gregacio of sayntes prayse hym

The Dirige.

Let israel rejoyce in hym that
made hym / and let the sonnes
of syon tryūphe in theyr kynge.

Let the prayse his name with
daunsyng let them synge unto
hym with tunpany and harpe

For the Lorde is wel pleased
with his people / and hath exal-
ted the lowly into saluation.

Sayntes shall tryumph in
glorye / they shall make ioye in
theyr chambers.

The prayses of god shal be in
theyr mouthes / and two edged
wordes in theyr handes.

To do vengeās amongst na-
tions and correccyous amo-
ghest people.

To bynde theyr kynges in fet-
ters / and theyr nobles in man-
acles of yron.

For to execut on the the iud-
gement wrytten / this is glorye
unto all his sayntes.

C The. C psalme.

Fr. iii.

Letetur Israell tu-
eo qui tecit eum , et
et filii syon exultent
in rege suo.

Audent nomen
ei⁹ in chozo , in tym-
pano et psalterio
psallant ei.

Quia beneplacit⁹
est domino in popu-
lo suo , et exaltavit
māsuetos in salutē.

Exultabunt sancti
in gloria letabūtur
in cubilibus suis.

Exultationes det
in gutture eorum , &
gladiti anaspites in
manibus eorum.

Ad faciendam vin-
dictam in nationi-
bus , increpatones
in populis.

Hd al ligandos re-
ges eozū i cōpedib⁹
et nobiles eozū in
manicis ferreis .

Ut faciat in ets iu-
dicii cōscriptū , glo-
ria hei est omnibus
sanctis eius.

C Psalms. C.

The Desirte.

Ignis grando, nix
glasies, spūs pcella-
tum, que faciat ver-
bum clus.

Nōtes & oēs colles
signa crucifera et
omnes cedri.

Bestiæ et vniuersa
pecora serpentes et
volucres pennace.
Begete terre et oēs
populi, prīncipes et
oēs iudices terre.

Iuuenes et virgi-
nes senes cum iunct
orib⁹ laudet nomen
dñi, q̄ exaltatū est
nomen eius solius.

Confessio eius sup-
celū & terrā, et exal-
tauit cornu populi
sui.

Hymn⁹ omnibus
sæctis eius filiis Is-
rael populo appro-
pinquantib⁹.

Psalms. Cxlii.

Antate domi-
no canicūm
nousi, laus eius in
ecclesia sauctorum.

Hyre / hayle / sholde / yse / stor-
ines of wyndes that do his cō-
maundement.

Mountaynes & al lytel hylles
woodes berynge fruyte / & al ce-
dre trees.

Bestes and al maner of cattel
serpentes and fethered soules.

Bynges of the earth / and all
people / prynces and all iudges
of the earth.

Bachelors and mardens olde
mē and yonge / let them prayse
the name of the Lorde / for the
name of hym onely is exalted.

The knowlegyng of him is a
boue heauen & earth / & he hath
exalted the horne of his people

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to the sonnes of Israell / to the
people approchynge vnto hym.

C The. Crux. psalme.

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newe songe / let the con-
gregaciō of sayntes prayse hym

The Dirige.

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made hym / and let the sonnes
of syon tryūphe in theyr kynge.
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tions and correccyous amou-
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To bynde theyr kynges in fet-
ters / and theyr nobles in man-
acles of yron. 

For to execut on the the iud-
gement Wyttēn / this is glorye
unto all his sayntes. 

C. The. C. psalme.

Ex. iii.

Metetur Israell in
eo qui tecit eum , et
et filii syon exultent
in rege suo.

Daudent nomen
ei⁹ in chozo , in tym-
pano et psalterio
psallant ei.

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est domino in popu-
lo suo , et exaltavit
māsuetos in salutē.

Exultabunt sancti
in gloria letabūtur
in cubilibus suis.

Exultationes dei
in gutture eorum , &
gladiti anctipites in
manibus eorum.

Ad faciendam vin-
dictam in nationi-
bus , increpatiōnes
in populis.

Hab alligandos re-
ges eorum i cōpedib⁹
et nobiles eorum in
manicis serreis .

Ut faciat in ets iu-
diciū cōscriptū , glo-
ria hei est omnibus
sanctis eius.

C. Psalms. C.

The Dirige.

Laudate dominum in sanctis eius laudate eum in firmamento virtutis eius.

Laudate eum in virtutibus eius: laudate eum secundum multitudinem magnitudinis eius,

Laudate eum in sonore tubae, laudate eum in psalterio et cithera
Laudate eum in timpano et chozo laudate eum in chordis et organo.

Laudate eum in cymbalis benesonantibus, laudate eum in cymbalis iubilationis omnis spiritus laudet dominum.

Antiphona.

Omnis spiritus laudet dominum.

Versus.

A porta inferni.

Responsum.

Erue domine animas eorum a Inferno.

Prayse ye the lord in his sayntes / prayse hym in the syrmaintement of his vower.

Prayse ye him in his strength prayse ye him accordyng to the almyghtynesse of his powre.

Prayse ye hym w^t the sounde of a trumpet / prayse ye hym with harpe and lute.

Prayse ye hym w^t tympany & daunsyng / prayse ye hym with rebeckes and organnes.

Prayse ye hym with clarysym balles well soundyng / prayse ye hym w^t Symballes of sweetnesse / let every spyyte prayse the lord.

The Antheme.

Let every spirite geue prayse unto the Lord.

The versicle.

Frome the gates of hell.

The responce.

Lord deliuer theyr soules.

The antheme. I am

The Dirige.

Cthe songe of zachary
the prophet.

Blessed be the lord God
of Israel for he hath by-
tyed and redemed his people.
He hath raysed vp a horne of
saluatyon unto vs in the house
of his seruasit Davyd.

Euen as he promyzed by the
mouthe of his holy prophetes/
whiche were syns the woldē
began.

That we shuld be sauued from
our enemyes / and from the hā-
des of them that hate vs.

To fulfyl the mercy promised
to our fathers / and to reme in-
bre his holy testament.

To performe the othe which
he sware to our father Abrahā
that he wolde geue hym selfe
to vs.

That we delyuered out of the
handes of our enemies myght
serue hym without feare.

Canticū zacha-
rie p̄rophece.

Luce.1.

Benedictus
dhs deus Is-
raell, q; visitavit et
fecit redempcionem
plebis sue.

Hec exiit cornu sa-
lutis nobis, in do-
mo dauid pueri sui.

Sicut locutus est
per os factorum q; a
seculo sunt prophe-
tarum eius.

Salutem ex inimi-
cis nostris, a de ma-
nu oium qui ode-
runt nos.

Hd faciendam mi-
sericordiā cū patre
b⁹ n̄is & memoari
testamenti sui sancti
Iusu rādum quod
surauit ad Abrahā
patrem nostrum da-
tūrum se nobis.

Hc sine timore de
manu inimicorum
nostrorū liberati set
uiamus illi.

The Dirige.

In sanctitate et iustitia
etia coxam ipso, oibus
diebus nostris.

Ecce puer prophetas
altissimi, vocaberis
preibz enim ante faciem
domini parate vias eius.

Ad dādām sc̄ etiā
salutis plebi ei⁹, in
remissionem peccatorum eorum.

Ver bissera miseri
cordie dei nostri, in
quā b⁹ visitauit nos
oxiens ex alto.

Illuminare hūs q̄
in tenebris & in um
bra mortis sedēt ad
diligendos pedes
nostros i viā pacis.

Canticula.
Ego sum resurrec-
tio et vita, qui credi-
dit in me etiam si
mortuus fuist bi-
uet, et ois q̄ viat &
credit in me, nō mor-
ietur in eternum.
Kyrie eleiso. Christe

In holynesse and ryghteous-
nes before hym / al the dayes of
our lyfe.

And thou childe / shalte be cal-
led the prophet of the hyest / for
thou shalte go before the face of
the lord to prepare his wayes

To gyue knowlege of salua-
cion vnto his people / for remis-
syon of theyr synnes.

Through the tender mercy of
our god / by the which sprynging
from the hye hath visited vs.

To gyue lyght to them that
lyt in the darkenesse / and in the
shadowe of death / and to gyde
our fete into the waye of peace.

The antheime.

I am the resurreccyon and lyfe
he that beleueth in me / yee al-
though he were dead / yet shall
he lyue / and whosoever lyueth
and beleueth in me / shall not se-
uerlastyng death. Lorde haue
mercy on vs. Christ haue mer-

The Dirige.

ry on vs. Lorde hane mercy on
vs. Our father. And lead vs
not. But deliuer vs.

C The. xxx. psalme.

I Wyll magnifye the (O
Lorde) for thou hast set
me vp / and not suffred my foes
to tryumph he ouer me.

O Lorde my God I cryed vnto
the / & thou hast healed me.
Thou lorde hast brought my
soule out of hell / thou hast kept
my lyfe / where as they go down
ne into the pytte.

Syng prayses vnto the lorde
(O ye sayntes of his) geue tha-
kes unto him for a remembraunce
of his holynesse.

For his wrath is but y. twyn
kelynge of an eye / and his plea-
sure is in lyfe / heuynesse maye
well idure for a nyght but ioye
commeth in the mornyng.

As for me whē I was in pros-
perite / I sayde: tush / I shall

S.S.L.

eleyson. Kyrye elep-
son. Pater noster.
Et ne nos. Sed li-
bera.

C Psalminus. tri.

Exultabo te do-
mine qm sus-
cepisti me, delectasti
inimicos meos su-
per me.

Die deus me⁹ cla-
maui ad te, et sanas
ti me.

Die eduxisti ab in-
ferno aiam meam,
saluasti me a descē-
tibus in lacum.

Pallite dño sancti
eius, et confitemini
memorie sanctita-
tis eius.

Quanta in indigne-
tione eius, & vita in
voluntate eius, ad
vesperum demora-
bitur sicut⁹, et ad ma-
tutinum letitia.

Ego autem dixi in
abundācia mea, nō

The Dirige.

mqueboꝝ in eternu.
O ſie in voluntate
tua, p̄eſtitisti deco-
ti meo virtutem.

H uertisti facte tu-
am a me, et factus
sum conturbatus.

H d te domine cla-
mabo, et ad deū me-
um dep̄ecaboꝝ.

Q ue utilitas in ſā-
gutne meo, dum des-
cedo in corruptionē
L unquid cōſitebit-
tur tibi puluis, aut
annunciabit verita-
tem tuam.

H udiiuit dominus
et mſectus eſt mei,
dominus factus eſt
adiutor meus.

C onuerſisti planc-
tum meū in gaudiū
mihi cōcidisti ſaccū
meum, circūdedisti
me leticta.

U t cantet tibi glo-
ria mea et non con-
pungar, dounine de

neuer fall more.

H and why: thou Lorde of thy
goodnesse haddeſte made my
hyll ſo stronge.

B ut as ſone as thou turneſte
thy face fro me / I was brought
in feare.

T he cryed I vnto the (o lord)
ye vnto the Lorde made I my
prayer.

W hat proſyte is there in my
bloude / yf I go downe into cor-
rupcyon:

M aye the dunte gene thankes
vnto thc: or ſhall it declare thy
ſaythfulnede.

H earc (O Lorde) & haue mer-
cy vpon me / Lorde be thou my
helper.

H and ſo thou haſt turned my
heuynesse into ioye / thou haſte
put of my ſackecloth / & gyrded
me with gladnede.

T hat myne honoure myght
ſyng prayſes vnto the without

The Dirige.

reasynge: Lorde my God / I wyl
geue thankes vnto the foreuer.
From the gates of hell / Lorde
delyuer theyr soules. I truste to
se the goodnesse of the Lorde /
in the lande of the lyuyng.
Lorde heare my prayer / and let
my clainoure come vnto the.

The prayer.

O God which by the mouth
of S. Paule thyne apostle / hath taught vs / not to be so-
ry for them that slepe in Christ.
Grant we beseeche the that in
the commyng of thy sonne our
Lorde Jesu Christ / we with all
other faythfull people beyng
departed / maye be graciouslye
brought vnto ioyes euerlastig /
which shalt come to iudge both
the quycke and the deade / & the
worlde by fyre.

A Myghty eternall god
to whō there is never a
ny prayer made / without hope

S.ij.

us meus in eternā
confitebo; tibi.
A porta iste. Erue
dñe animas eorum
Credo videre bona,
dñi. In terra viuen-
tium. Domine ex-
audi orationem me-
am. Et clamor me-
us ad te veniat,

Oratio.

D Eus q̄ nos
p̄ os sancti
Pauli apostoli tut,
de obdormientib⁹ in
xpo non contristan-
dos docuisti, p̄esta
q̄s vt cū oibus fide-
libus defunctis ad-
ueniente filio tuo do-
mino n̄o Jesu xpo
ad eterna gaudia fe-
liciter p̄ducamur q̄
venturus est iudi-
cate viuos & mortu-
os et seculū p̄ ignē

O Unipotens
sempiternē de-
us cui nūc sine spe

The Dicte.

me supplicatur, p-
petuare aie famuli
tui & vel famule
tue & vt qui vel q
de hac vita i cui no-
minis confessione de-
cessit, sanctorum tuo-
rum numero facias
aggregari. Per
Christum dominum nostrum.

Deus cuius
misericordie
non est numerus,
susclipe pro anima-
b' famulorum tuorum
pontificum preces
nras et lucis eis le-
titieqz regionem in
sanctorum tuorum
societate concede.
Per Christum do-
minum nostrum.

Traclina domi-
ne aurem tuam
ad pacem nras, quib'
miam tuam suppli-
ces deprecamur vt
alas famulorum fa-
mularumqz tuarum
(quas de hoc seculo
migrare iussisti) in
pacis ac lucis
regione constituas

of mercye / be propitable to the
soule of thy seruaunt. & .that
seynge it departed fro this lyfe
in the confessyon of thy names
thou wylte cause it to be associ-
at to the company of thy sayn-
tes. By Christ our Lorde.

O God of whose mercy ther
is no numbre / admit our
prayers for the soules of thy ser-
uauntes the Wysshoppes / and
graunt vnto them the lande of
pleasure and lyght in the felow-
shyp of thy blessed angels.

By Christ our Lorde.

Dicde enclyne thyne eare
vnto our prayers / wher-
in we ryght devoutly call vpon
thy mercye / that thou wylt be-
stowe the soules of thy seruaun-
tes / both men & women (which
thou hast commaunded to de-
parte from this Worlde) in the
countre of peace and reste / and
further cause them to be perta-

The Dirige.

kers wyth thy sayntes. By
Christ our Lorde.

A E besech lorde that the
prayer of thy suppliant
ses may auayle to the soules of
thy seruautes of eyther kynde
that thou wylt both purge the
of al theyr synnes / & cause them
to be partakers of thy redeinp-
tion/ Which lyuest and reygnest
God/ Worlde Wythout ende.
So be it.

et sanctorum tuorum
lubcas esse consor-
tes. Per Christum
dominum nostrum.

A nimab⁹ q̄s
dñ e famulo-
rum familiarūq̄z tu-
arum oratio pficiat
supplicantiū, vt eas
et a peccatis oībus
eruas, et tue redēp-
tionis facias esse
participes. Qui vi-
uis et regnas deus
Per omnia secula se-
culoū. Amen.

The thyrde parte of the pri- mer treatyng of woxkes.

Woxkes are diuerse, some ryght
good and necessary which muste
nedes be obserued, as the commaunde-
mentes of God. And these moste chely
ought to be regarded and had in p̄ice,
and not compared wyth other woxkes,
but esteemed aboue them all.

Some are woxkes of mennes tradi-
tion, yet agreeable & consonaunt to god-
des woxde, and these ought to be obser-

Ss. iii.

The t. commaundementes.

ued, but not had in lyke reuerence wþt hƿe wo;kes
commaunded of God.

¶ Some wo;kes are tradicions of men not agre-
able to goddes wo;de, but repugnaunt whych no-
ther ought to be regarded nor obserued.

¶ Of these b̄esly shalbe somewhat sayde, but so;
as much as the wo;kes commaunded of God are
to be reputed as the chelest, they shalbe recypted in
the fyfth place.

¶ The comaundermentes of God geue by Mop-
ses, and expounded by Ch̄iste sentencially taken,
and here wþt hƿe þe; whol sentences set forth
as they haue spoken them/ very necessa-
ry and expedient for youth to learme,
and so; all estates to knowe
and obserue the
same.

The fyfth Table,

Exod. viii.
Deut. v.
¶ I am the Lord thy god, whych haue brought
the out of the lande of Egypt, and out of the
house of bondage. Thou shalte haue none other
goddes but me. Thou shalt not make to thy selfe
ony graue ymage, nor ony lykenes of ony thyng
þt is in heauen aboue, or in earth beneth, nor in
water vnderneath the earth, thou shalte not bowe
downe to them, nor worship them.

¶ I the Lord thy god, am a gelouse God, & by
lyte the synne of the fathers, upon the chylde vnto
the thyrde and fourth generacion of them that
hate me: and yet shewe mercy vnto thousands a-
monge them that loue me and kepe my comaunder-

The x. commaundementes.

mentes. Christ. Heare Israell, our Lord God is
one Lord, and thou shalt loue thy lord god with
all thy herte, and with al thy soule, and with al thy
mynde, and with all thy strength. Thou shalt wor=
ship thy Lord God, & hym only shalte thou serue.

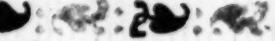
Deut. vi.
mat. xxi.
Mat. xii.

Mat. iii.
Deut. vi.

Thou shalte not take the name of
thy lord god in vayne.

For the lord wyll not holde hym gyltles, that tas-
keth the name of the Lord his god in vayne.

Exod. xix.
Deut. v.
Mat. v.

Christ. ye haue herde howe it was sayde to them
of olde tyme: Thou shalte not forswear thy selfe /
but shalte performe thyne othes to the lord. But
I say vnto you, swearer not at al: neyther by heauē
for it is goddes seate, nor yet by the earth, for it is
his fostenstole: neyther by Ierusalem, for it is the cy-
tye of the greate kinge: Neyther shalt thou swearer
by thy hed, bycause thou cast not make one whyte
heare or a blacke. But let your cōmunicacyon be,
yee yee, and nay nay: for what so euer is more than
that commeth of euyll.  

Remember that thou kepe holy
the sabbath daye.

Syre dayes mayste thou laboure and do all that
thou hast to do: but the seuenth day is v Sabbath
of the Lord thy god, in it thou shalte do no maner
worke: neyther þ, nor thy sonne, nor thy doughter,
neyther thy man seruaunt, nor thy mayde seruaunt,
neyther thy cattell, neyther yet the straunger þ is
wthin thy gates. For in syre dayes the Lord made
heauen & earth, and the see, and al that in them is,
and rested the seuenth daye. Wherefore the Lord
blessed the seuenth daye, and hallowed it.

Exod. xx.
Deut. v.

The x. commaundementes.

Christe. It is lefull to do a good dede on the Sabath day. For the sonne of man is lord, euen of the Sabbath day. The Lord sayeth by hys prophete Elayē his Sabbath is halowed and kepte, whan we reste and cease to do our owne wyll, to folow our owne wayes, and to speake our owne wordes, whan we in wōrde, thought and dede, fulfyll hys wyl, and not ours: and we suffre him to do his wōrkes in vs, that at the laste we may come to þe Sabbath and true reste, euen eternall lyfe, whiche Christ the Lord of the Sabbath, hath obtained for vs by his bloude.

E The seconde Table.

Honoure thy father and thy mother.

That thy dayes maye be longe in the lande whiche the LORDE thy God geuerith the.

Christe Honoure thy father and thy mothe.

Paul. Honour thy father & mother: this is þe fyfth commaundement that hath any promes, that thou mayst be in good estate, & lyue longe on the earth. By this comauement Christ teacheth vs not only to haue our father and mother in reuerence, and to obey them, as he hym selfe was subiecte vnto hys mother the virgin Mary, but also to mystre vs to there necesseties.

Thou shalt do no murther.

Christe haue harde howe it was sayde vnto the of the olde tyme: Thou shalt not kill: who so euer killeth, shalbe in daunger of iudgement. But I say to you: who so euer is angry with his brother shal be in daunger of iudgement. Who so euer layth to his brother, Racha shalbe in daunger of a councel

The x. commandmentes.

But who so euer saysh, thou soule, shalbe in daunger of hell syze. Item ye haue herde how it is said: Thou shalt loue thy neyghbour: & hate thyne enemye. But I saye to you, loue your enemyes, blesse them that curse you, do good to the that hate you: that ye maye be the chyldren of your father whiche is in heauen . for he maketh the sonne to aryste on the euyll, and on the good, & lendeth his rayne on the lust, and on the vnlust.

Thou shalt not commyt adulterie.

Erod. vi.

Deute. v.

Math. v.

Christ. Ye haue herde how it was sayd to the of olde tyme: thou shalt not commyt aduoutry. But I saye to you, that who so euer loketh on a womā lustynge after her, hath commyted aduoutry with her al ready in hys hert.

Paule. Let wedlocke be had in al pryce, in al poyn^tes, and let the chamber be undefyled, for hōze keepers and aduouterers God wyll iudge.

Thou shalt not steale.

Erod. x.

Deute. v.

Math. v.

Mark. x.

Christ. Steale not, defrayde no man. If eny man wyl sue the at the lawe, and take thy cote from the let him haue thy cloke also: geue to him that asketh and stō hym that wolde bozow, turne not awaye.

Paul. Now is ther utterly a faute amonge you, because ye go to law one with another: Why rather suffre ye not wronge: Why rather suffre ye not youre selfe to be robbed: ye euen youre selfe do wronge & robbe & that the brethre. Let hym þ dyd steale , steale nomore, but let hym rather laboure with his handes some good thyng, that he maye haue to geue unto hym that nedeth.

Ch. i.

Erod. xx.
Deute. v.

Mat. xiii.
Mar. x.

Ephe. viii.

Ephe. v.

Erod. xx.
Deut. v.

Mat. viii.
Mar. xii.
Mat. xxi.

Heb. xiii.
& Tim. vi.

The x. commandementes.

CThou shalt beate no false wytuesse
against thy neghboure.

Christ. Beare no false wytuesse. I saye unto you
that of euery ydle worde, which men shal haue spo-
ke, they shal geue accompt, at þ daye of iudgement.

Paule. Wherefore put awaye lyenge, and speake
every man truth to hys neghbour, for as moch as
we are membres vne of another. Let not fylthyp
communicacio procede out of your mouthes. But
that which is good to edifye with al, whā nede is,
that it maye haue fauour with the hearers. Let al
bytternes, fearcenes and wrath, rozyng and cur-
sed speakyng, be put awaye from you. Let no syl-
thynes, folyshe talkyng, nor iestynge (whrych are
not comly) be ones named amoninge you: but rather
geuyng of thankes.

CThou shalt not coneyte thy neyghbours house.
Neither shalt thou couert thy neyghbours
wylle, his manseruante, his maryde, his
ore, his alle, groughs that is his.

Christ. What so euer ye wolde that me shulde do
to you: euen so do ye to the. To loue a mas neygh-
boure as hymselfe, is a greater thyng, than all
burnte offerynges, and sacrifices. Be not ouer-
come with lustes, for the care of thys worlde & the
deceatfulnes of ryches, choke the wodde.

Paule. Let your conuersacion be wythout con-
foulnes, & be cōtent w that ye haue already. God:
lynes is ryches, þf a man be cōtent w that he hath.
For we brought nothyng in to the worlde, & it is
a playne case, þ we carry nothyng out. When we

The. i. commaundementes.

haue fode & raymet, let vs ther w be content. They
þ wylbe rych, fall in to temptaciō & suares, & into ma-
ny folysch & noysome lustes whiche drowne men in
perdiciō & destructiō. For couetousnes is þ rote of
al euyl: whiche whil somelisted after they erred fro
þ fayth, & tangled thē selues with many sorwes.

The. ii. commaundementes compendiously

extracted and brefely set forth accordyng
to the forme of þ last scrynge forth.

- | | |
|---|-------|
| H ou shalt haue none other goddes but me. | i. |
| H ou shalt not take þ name of þ lord god in vain. | ii. |
| R emembre that thou kepe holy the sabbath daye. | iii. |
| D onoure thy father, and thy mother. | iv. |
| H ou shalt do no murther. | v. |
| H ou shalt not commytte adiuoutry. | vi. |
| H ou shalt not steale. (neghboure.) | vii. |
| H ou shalt beare no false wytnesse agaynst thy | viii. |
| H ou shalt not desyre thy neghboures house. &c. | ix. |
| H ou shalt not desyre thy neghboures wyfe nor
his seruaunt nor his mayde. &c. | x. |

Hese are the wordes which every christian
ought both to knowe & todo, & about thys
shuld a devout mynde be busyed & occupied, & not
about bayn workes of our own heades for þ kno-
lege of the whiche we haue ben right ernestly intēt
& geue dilygence in these cōmaūdemētes of god nec-
glected whiche wolde of vs not to be forgotte, but
alwayes had i n herte, as these setenes folowynge
both testifie. These wordes which I commaunde Deut. vi.
the this daye shalbe in thyne harte, and thou shalt
ware them on thy chyldren, and shalt talke of
them whan thou arte at home in thyne house,

¶. ii.

The x. commaundementes.

and as thou walkest by the waye , and when thou
lyest downe , and when thou ryest vp : and thou
shalt bide the for a sygne vpon thy hāde . And they
shalbe paperes of remēbrānce betwēne thyne eyes
and thou shalt wryte them vpon the postes of thy
house , and vpon thy gates . Take hede and heare
all these wordes whych I commaunde the , that it
may go well wiþ the , & with thy chylđren after þ for
ever , whan thou doest that whych is good & ryght
in the syght of the Lorðe thy God .

Deut. vi.

Deut. viii.

Deut. xviii.

Joh. xxi.

Luc. xi.

James. ii.

Eccle. ii.

Se thou do that whyche is ryght in the syght
of the Lorðe , that thou mayst prosper .

Ge shal do after nothyngē that we do here this
daye , euery man what semeth hym good in hys
awne eyes . But what so euer I commaūde you ,
take hede ye do , and put nothyng thereto , noȝ take
ought therfrom .

Cursed be he that continueth not in al the wor-
des of this lawe to do them .

Christ . If ye loue me kepe my commaundementes .

Christ . Happy are they that heare þ worde of God ,
and kepe it .

Who so euer kepereth the hole law , and yet fayle in
one pointe , he is gyltye in all . For he that sayde :
Thou shalt not commynt aduoutry , said also : Thou
shalt not kyll .

They that feare þ Lorð , kepe his cōmaūdemētes .

The seconde state of workes is of mans tra-
dition , whych be wyth Gods wordes or at
the leest not repugnant to Gods wörde , they are

Of Workes.

to be receaued, as the prescriptiōn of certayne dayes to be kepte holy, or to be fasted, the leuytaciōn of certayne houres to be appoynted in the church for the people to praye, certayn of the ceremonyes about the mynistracions of the sacramēt, wyth such other, for the receauyng of the whych and such other lyke, saynt Peter geueth vs counsel, saying: 1. Petr. ii.
Submyt your selfe vnto al maner of ordinaunce of men, for the Lorde sake, for the ordinaunces of men accordyngē to the condicōn of men, and the tyme are very expedient. Wherfore Paule amōge the Corinthians made many ordinaunces, as that a man shulde not praye or prophēcye, hauyng eny thynge vpon his heade, and that no woman shuld 1. Cor. xi. 1. praye or prophēcy with an vncouored heade: That they shulde come to the suppers of the Lorde in an order, and that in the congregacion they shuld not all prophēcy at ones, but that one shulde prophēcy after another, that w̄yues shulde kepe sylence in the congregacion, for it becommeth not wome to speake in the congregacion. And for a conclusion he saþt: let all thynges be done honestly, and in ordre. If then Paule made such tradicions amōge the Corinthians, such maye be made amonge vs, and as he made them to be obserued, so ought this lawfull ordinaunces to be obserued. But as Paule dyd not commaunde them to be obserued as wo~~kes~~kes of ryghteousnes, but as comly ordinaunces, as concernyng a poletyke ordre, so ought the tradicions now receaued in the church to be obserued as cyngle pollyces, & not as wo~~kes~~kes of ryghteous-

¶. iii.

Of Wōrkis.

nes. Wherfore the superstitious holynes of many may here wel be noted, which always thought them selues very holy, yf they obserued such cyuile ordynances , the commaundementes of god neglected. Was þ not counted holynes every sonday to receave holy bread fastyng, was not he counted holy þ wolde fast euery sayntes euē, & kepe þ days holy (as they call it) þ is to put on the best garmenes, and be ydle al the day or els geue them selfe to abhominaciō. Were not these more regarded, or may I saye be they not now better esteemed then the commaundementes of God. The fastynge dayes and holy dayes, be they not euery sondaye in the church proclaimed, the commaundementes of God tyll these latter dayes, not one daye spoken of, for holydayes and fastynge dayes the people diligently enquired of their curates, because they haue a feare of the breakynge of them / but of the commaundementes of god they nothyng reuyre because they regard not the transgressiō of thē. Ther is a great nombre that maketh great daunger to eate whyt meate in lent / yet they make smale daunger to transgresse gods commaundement. These thynges are not rebursed (gentle reader) to the intente þ such tradicions shulde be vtterly cōtempned but to shewe the abuse howe they are more esteemed, then the true holynes of a christen mans lyfe, whych is to be collocate in the fayth of Christ & the commaundementes of god, but these were preferred before Gods commaundementes in mans estims

Of Worfes.

cion / yet playnly they are but tryfels to them in
reputacion / for as God is aboue man / so is his
commaundementes aboue the commaundementes
of men . Regarde Gods commaundementes
aboue all mans tradycyous / yet receave and
obserue mans tradycyous that be lawfull / but
noche more receave and obserue fynde Goddes
commaundementes / and then the lawfull trady-
cyous of the heades . For Chiste rebuked not
the Pharyses because they dyd obserue the smal-
ler thynges of the lawe / but that they obseruyng
the / dyd omptte the greate thynges of the lawe /
sayinge : Wo be vnto you Pharyses / and Sacry-
bes / ye ypocrytes / whyche tyth mynte anyse and
cemyne / and leaue the wayghter matters of the
lawe behynde / namely : iudgement / mercy and
faythe / these oughte to haue ben done and not to
leaue the other behynde / leaue not then the
commaundementes of God . But let them for as
noche as they are the wayghter dedes / be fynde
obserued & done / and the other also as it is before
sayde / not to be omptyed / as saynte Paule coun-
celeth . Let euery soule submytte hymselfe to Rom.xii.
the auctorite of the hyer powers / for ther is no
power but of God / the powers that be are ordeyned
of God / so that who so ever resysteth the
powers / resysteth the ordinance of God / and
they that resyst shall receake to themselues damp-
cion . Warne them that they submytte themselves Titus.iii.
vnto prynces and to the hyer auctorite / to obey
the officers and to be ready to all good workes .

Of wōrkeſ.

Be yet adverſtisid gentle readeſ that thou put no
trust in thōſe wōrkeſ, no noz yet in the exterue
wōrkeſ of Gods commaundementes to be iuſtiſi-
ed by the ouly, but rather because ihat they come of
ſayth are they accepted, for of onlye wōrkeſ is no
man iuſtiſyed, also Dauid ſayeth: Enter not
In to iudgement wyth thy ſeruaunt, for in thy ſyght
Shall no man leuyng be iuſtiſied. By the dedes
of the lawe no fleſh may be iuſtiſyed in his ſyght.
The kyndnes & loue of god our ſauoure to man-
warde, hath appeared not of the dedes of ryghte-
ousnes whiche we wrought, but of his mercy he ſa-
ued vs. ac. When ye haue done all theſe thyngeſ
whiche are commaundeb you, ſaye we are vnpref-
fytable ſeruaunteſ, we haue done whiche was out
dewty to do.

These placeſ wyth many other þ myght be here
inferred which now to auoyde prolixite are omyt-
ted do manyfelly witneſſe, that by wōrkeſ is no
man ſaued, yet be not dyscoraged nother ſay wyth
thy ſelſe, what ſhall I do good wōrkeſ ſetnge I
ſhall not be ſaued by them, then they wyll do no
good. Many thyngeſ moueth a true christian to
worke fyſte his faythe, for as the tre can not but
brynge forth frute, þf he hath lyfe in hym, ſo ca not
the faythfull, but brynge forth good wōrkeſ, þf he
haue a perfecte fayth in hym, wherefore þf þ worke
not be assured þ thou lackest fayth, a perfecte fayth
leaseth not from wōrkeſ.

Christian alſo ſhuld worke to geue enſaſle as
in the v. of Mathew. Christ ſayth: Let your ſyght

Pſa. c. lvi.

Roma. iii.

Titus. iii.

Math. v.

Of Wo^rkes.

so shyne before men that they mayc se youre good
wo^rkes a glo^rifye your father whiche is in heauē,
se that ye haue honeste conuersacion amonge the
gentels, that they whiche backbyte you as euyl do-
ers mayc se your good wo^rkes and prayse god in
the daye of visitacion.

i. Pet. iii.

It moueth also a christian to wo^rke that betwixt
god & vs is a cōuenaunt made, þ he shal rewarde
not for the dignite o^r worthynes of þ wo^rke but
for his cōuenautes sake, for the worthynes of the
wo^rke both not receaue such a rewarde when the
rewarde is a hundreth fold better then the wo^rke
in thys cōuenaunt of Christ, as who so euer forsa-
keth houses, o^r b̄eth̄e, o^r systers/o^r other father/o^r
mother, o^r wyfe/o^r chyldren, o^r lande, for my na-
mes sake/the same shal receaue an hundreth fold
and shall inheryce everlasting lyfe. Many are þ
conuenantes made betwixt god and vs, as whē
Ch̄ist sayd: happy are the merciful, for they shal
obtayn mercy. Blessed are the pooze in spirite o^r
theyz is the kyngedome of heauē. ac. ¶ f^t ye shai
forgewe other men theyz trespasses, your heauenly
father shal also forȝeue you. yf thou wylt enter in
to lyfe, kepe the cōmaundementes, by these con-
uenantes thou mayest perceave (christian reader)
that vnto wo^rke is a rewarde promyced by con-
uenant. Wherfore yf thou deiyte to wo^rke for a
rewarde, be of good cheare and cease not to wo^rke
thou shalt haue a rewarde, not for thy metites de-
fertes o^r worthynesse of thy wo^rke (as is before
sayde) but for the conuenantes sake,

Mat. v.

Mat. vi.

Mat. xii.

But the chefe motyue to good wo^rkes is o^r shal

W.l.

Of wōrkes.

be the very pure loue of God, for vpon loue doth
Ch̄iste founde the obseruacion of his commaūde-
mentes, as it maye be gathered by his sayenge: ye
pe loue me, kepe my commaundementes. So thē
the obseruacion of gods cōmaundementes is the
effecte of the loue of god, as in the same chapter it
is expressed of Christ, sayenge: He that hath my cō-
maundementes & kepereth them, the same is he that
loueth me. So þ a true christē ought to do good
wōrkes, not for the loue of eternall lyfe, nother for
the feare of eternall death, whiche ensueth the
transgression of Goddes commaundementes, but
for þ very loue of God which sayth hath wrought
in hym. By this it may be pceaued þ although by
sayth only and not by wōrkes man is iustifyed in
þ syght of god, yet good wōrkes are not thought
to be despised, and that man shuld not wōrke (as
some falsly hath imputed to prechers) but rather
that all good wōrkes shalbe beseily exercysed to þ
glory of God.

Ahe thyȝde sorte of wōrkes are of the tradiciō of
mā which are nor in the scrypture of god, nor yet
cōsonaunt to the scrypture of god, but playnly re-
pugnaunt, as pardons, pylgrimages, kyssing of
ymages, offrynge of kandels, knelyng and crou-
chyng to stockes and stonēs, & such other which
ought not to be receaued ne obserued, for it is ra-
ther to be obeyd to god thē unto mā, þ auctořs of
such tradiciōs, as christ sayeth doth worshyp him
in bayne teachyng doctrynes which are nothyng
but mens p̄ceptes. Of these p̄ceptes & mennes
lawes, seke the. xxviii, and. xxx, Chapter of Elay-

Joh. xiiii.

Io. xiiii.

Actes. v.

Mat. xv

Of Wōrkes.

In the whiche ye shall perceave these pleasures of
God for them.

C The office of all estates.

BE wyse nowe therfore (o ye kynges) Be Psal. liii
warnyd ye that are Judges of the earth.
Serue the Loerde wþt feare, and reioyse before
hym wþt truerence.

Dear therfore (o ye kynges) and understande. Cap. vi.
D learne ye that be iudges of the endes of þ erth
geue eare ye that rule the multitudes and delyte
in much people, for the power is geuen you of the
Loerde, and the strength from the hyghest, whiche
shall trye your wōrkes and search out your yma-
ginacions. &c

Onto you therfore (o ye kynges) do I speke that Cap. vi.
ye maye learne wysdome and not go amyssle, for
þey that kepe ryghteousnesse shalbe ryghteously
iudged, and they that are learned in ryghteous
thynges shall fynde to make aunswere, wherfore
set your lustes vpō my wōrdes and loue them so
shall ye come by nouture:

C To the leage people of all estates

Unto they; þynce.

Let euery soule submyt hymselfe to the au- Ro. xiii.
thorite of the hyer powers for there is no
power but of god. The powers that be, are ordyned
of God, so that whosoeuer resisteth the pow-
ers resisteth the ordinaunces of God, and they
that resist shall receave to them selues dampnaci-
on, for rulers are not to be feared for good wōr-
kes, but of euyll.

If thou wyl be withoute feare of the power do
Wv. ii.

¶ Of Workes.

well then and thou shalt haue prayse of the same,
for he is the mynister of god for thy welch. But ry
thou do euel the feare, for he beareth not þ swerde
for nought, for he is the minister of God, a taker
of vengeance, to punysh hym þ doth euel, wher
fore ye must nedes obeye, not only for punishment,
but also because of conscience, for thys cause must
ye geue tribute also, for they are goddes ministers
whych maynteyne the same defensce.

1. Petr. ii.

Submyt your selfe vnto all maner of ordinaunc-
ces of men for the Lordes sake, whether it be vnto
the kyng as vnto the chefe heade, or vnto rulers
as vnto them that are sente of him, for the punish-
ment of euel doers, but for the prayse of the thas
do well.

¶ The Byshoppes.

Titum. i.

AByshop must be blameles, as the steward
of God: not wylfull, not angry, not geuen
vnto much wyne, no syghter, not gredy of fylthys
lute: but harbarous, one that loueth goodnesse,
sober raynded, ryghteous, holy, temperate, & suche
a one as cleueth vnto the true worde of doctrine/
that he maye be able to exhort wyth wholsom
learnyng & to improue them that saye against it.

¶ The Elders o; parsons

1. Petr. v.

The elders whych are amoge you I exhorte
whych are also an elder and a wytnesse of
the afflictions in Christ, and partaker of the glo-
rye þ haibe opened. Feade Christes flocke whych
is amonge you / & take the ouersyght of them / not
as though ye were compelled thereto / but wylling
ly, not for the desyre of fyl thy lucre, but of a good

Of Workes.

mynde/not as though ye were lordes ouer the pa
thyians but that ye be an example to the Iocke /
and whā the chefe Shepherde shall appere ye shal
receave the incorruptible crowne of glōy.

C Rulers.

Pe that are rulēs of the earth / se that ye loue Dm. 6.
tygheousnesse, and that ye comynte none vntygh
teousnesse in iudgement. Thou shalt not haue res-
pecte to the person of the poore/no; honoure thou
the countenaunce of the rych/but iudge thy neygh-
boure tyghteously.

Lent. xii.

C Every Christian to his even chylđen.

Pe shall not deceave your brythren/nether with
weyght no; measure:but ye shal haue balances, &
true weyghtes for I am the Lođde your God.

Lent. xii.

Pe shall not steale/nether lye, no; deale falsole
one wyth an other.

Pe shal not sweare falsole by my name, so to vn-
hallowe the name of thy God/to; I am the lođde
Thou shalte do thy neyghboure no w̄onge/ no;
tobbe hym.

The workemans laboure shall not byde wyth the
vnyll the morwynge.

Thou shalt not curse the deafe.

Thou shalt not put no stonblyngē blocke before
the blynde, but shalte feare thy God for I am the
Lođde.

C Husbandes.

Husbandes loue your wyues/ euē as Christ
loued the congregacion/and gaue hymself
for it/to sanctifye it/and clense it in the fountayne
of water, through þ wođde/to make it to hymselfe
a glorious congregacion wythout spot or wrinkle

W. iii.

Of woxtes.

or ony such thyngē. So ought men to loue theyz wyues, as theyz owne bodyes, he that loueth his wyfe loueth hym selfe, for nomā yet euer hated his owne flesh, but noxyshed it, &c.

Wyses.

Ephe. v.

Wyses submyt your selfe to your owne husbandes, as vnto the Lorde for the husbāde is the wyues heade euē as Christ is heade of the congregacion. Therfore as the congregacion is in subieccion to Chyſt, lykewylle let the wyues be in subieccion to theyz husbandes in all thynges.

Fathers and mothers.

Eph. vi.

Pe fathers moue not your chyldren to wrath, but bryngē them vp wyth the nouerture and informacion of the Lorde.

Chyldren.

Eph. vi.

Chyldren obey your fathers and mothers in the Lorde for it is ryght, and honoure thy father and mother that is the fyſt comaundement that hath ony promyſſe, that thou mayest be in good estate & lyue longe on the earth.

Maysters.

Eph. vi.

Pe maysters do vnto your seruantes that which trust and equall puttyngē awaie al bytternesse, & threatenynges knowyngē that euē ye haue a mayster in heauen. **S**eruauntes,

Colo. iii.

Seruauntes be obedient vnto your bodyly maysters in all thynges not wyth eye seruyce as men pleasers, but in synglenes of herte fearynge God and what so euer ye do/do it hartely as though ye dyd it vnto the Lorde and not vnto men. For as much as ye knowe þ of the Lorde ye shal receave

Of Workes.

The rewarde of inheritaunce for ye serue the Lođde
Christ. **C**Wydowes.

She that is a very wydowe and fredles putteth
her trust in God and continueth in supplicacion
and prayer nyght and daye.

1. Tim. 5

CThe souine of all.

Loue thy neyghboure as thy selfe/and what soe-
uer ye wolde that other shulde do to you / do you
euен the same to them / & what ye wolde not that
other shulde do to you, se that ye do it not to them

mat. xii.

mat. viii

CThe conclusion of S. Peter vpon the states.

In conclusion be ye all of one mynde/ one suffre
wyth another/loue as brethren, be pytefull, be cur-
teyle, recōpense not euell fo; euel, neyther rebuke
for rebuke, but contracywyse/blesse, & knowe that
ye are called thereto/euen that ye shulde be heyses
of the bleslyng.

1. Pet. iii

CThe Bysshoppe of Roine wyth hys adherentes destroyes of all estates.

Ther were false prophetes also amonge the peo-
ple, euen as ther shalbe false teachers amōge you
lykewyse whych priuely shal brynge in damnable
sectes/euen denying the Lođde that hath bought
them/and shall brynge vpon them selues swyfte
damnacion: and many shall followe theyz damna-
ble wavyes, by whome the waye of the truth shalbe
euell spoken of: and thoroewe couetousnesse shall
they wyth layned wordes make marchaundyle of
you, vpon whom the iudgement is not negligēt in

11. Pet. ii.

Of Workes.

taryeng of olde, and theyz dāpnacion slepeth not.
They counte it pleasure to lyue deliciously for a
seasōn: Spottes are they and fylthynesse, lyuyng
at pleasure and in deceauable wapes , feastynge
wyth that which is yores, hauyng eyes full of
aduoutry, and can not cease from syn , entysyng
vnstable soules, hauyng an harte exercised wyth
couetousnesse:they are cursed chyldren, and haue
forsaken the ryght waye, and are gone astraye, so
lowyng the waye of Balaam the sonne of Bosor,
whiche loued the rewarde of vnyḡhtuousnesse ,
but was rebuked of his iniquite.

¶ Imprinted at London in Fleetstrete by me John
Mayland in saynt Dunstones parþsh at the signe
of the blewe Garland next to the Temple
bare. In the yere of our Lord God

a. M. D. xxxix, the
xv. daye of July.

Cum priuilegio ad Imp̄t̄
mendum solum.

Alice Lardynge

Alice Lardynge

